

The Following Tickets are
Grace Advanced

By the Spirit of Grace,
In an Empty Nothing Creature,

(VIZ)

Mrs. SARAH WIGHT,

Lately *Hopeless and Restless*:

Her Soul now hopeful and joyful in the
LORD, (that had caused *LIGHT* to shine out of
DARKNESS; that in & by this Earthly Vessel,
holds forth his *Own eternal Love*, and the Glorious
Grace of Jesus Christ, to the **CHIEFEST**
of **SINNERS**.

*Who desired that others might bear and know, what the LORD had done for her Soul, (that was so terrified day and night;) as she might neither **PRESUME**, nor **DESPAIR** and murmur against God, as she had done.*

Published for the Refreshing of poor Souls, by an
Eye and Ear-witness of a good part thereof,
HENRY JESSEY, A Servant of Jesus Christ.

The seventh Edition, Corrected.

London, Printed by J. C. for Henry Martin
the Phoenix in Paul's-Church-yard, near
little North-dooz. 1655.

१०५
स्त्री न विवाह देती तो
विवाह देती तो विवाह
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TO HIS
CHRISTIAN FRIENDS

Beloved in the Lord, in London,
Cambridge, Yorkshire, Suffolk, Essex,
and elsewhere:

The Exceeding Riches of Grace be Advanced.

My beloved.

MY Spirit rejoiceth in the Lord, who hath put such an opportunity as this into my hand, of publishing to you and to others, (and hereby of Advancing) *The Exceeding Riches of the Grace of God* in such a *Pattern* thereof as I have observed the Daughter of a gracious *Matron* of mine acquaintance, in the *Parish* where lately I preached in *London*: who was in as hopeless and desperate a condition in her self, as ever was any. Now often admiring, uttering to others, especially to afflicted, despairing, mournful Souls (that resort now to her) the inestimable *Treasures of Grace*, to the *ungodly*, and *obstinate*, of *lost, undone Sinners*. The main Causes urging me to Publish it to you, and the *Contents* thereof, are in the *Books* beginning: The several *Uses* are in the *End*. You know that the works of *Job* are great, honorable, wonderful and glorious; and greatly to be magnified: songs out of all them

have pleasure therin: He makes them to be remembred; (Psal. 11. 2, 3, 4.) Especially his works of * tender Mercies, (which are over (and * upon) all his works. [* Psol. 145. 9.] How desirable is it to one, and to the Friends of one, that is in great extremity of misery, bodily, or spiritually; to hear of another, that was just in the same conditson, that now is enred? How much longed for is a safe Harbor to a weather-beaten ship, tossed with Tempest? (Isai. 45. 11.) How refreshful is rest and ease, to a tempt-ed, hurryed, wearyed Soul? (Job 7. 24.) How joyful and beautiful is the a glad sydings of the Go-spel of Pease, of the Riches of Grace, of the perfect b Righteousness of Christ, for the c chief of sinners, d enemis, murmurers, ungodly ones? (a Rom. 10. 13. b 2 Cor. 4. 21. c 1 Tim. 1. 13. 15. d Ephes. 2. 13, 16. 3.) To Souls wearyed out in looking on themselves, and their sins, and desperate wickednes of their own hearts; and that gladly would mend all, and patch up a Righteousness in themselves, or partly there? (Rom. 10. 3.) That first would find a through change in them, such a dying of sin, and holy walk-ing; before they think they may believe that Christ dyed for such as they e, or justifies such ungodly ones? (e Rom. 5. 7. 8. 10. f Rom. 4. 5.) How mighty (through God) may it be, to support poor Souls, that are persuad-ed they are Reprobates h, that are assur-ed of it upon certain grounds (as they judge;) and that they are dam'd i, and in Hell already: that never any in their case, was, or can be saved k:

[2 Cor.

[g2Cor.10.4. hLam.3.8,17-22.40.iJob.3.17.22.
k 1 Cor.6.9,11.] That the sins of *Manasses*, of *Da-
vid*, of *Peter*, of *Paul* of *Mary Magdalene*, yea and of
Cain, *Judas*, and *Pilate*, are all less then their sins and
blasphemies ; and if all these might be saved, yet them-
selves should surely be dam'd : for such to hear of one,
that but lately was in the very same condition ; now
soundning forth, and wondering at the *Exceeding
Riches of Grace* to her, the *chiefest of sinners* ; [p.4.
Psal.35.10.] To hear her self telling such despairing
Souls, *You cannot be more desperate, or more cer-
tain of hell and wrath, then I lately was* : and com-
fort them by the same *consolassions*, wherewith her own
Soul is now comforted in the Lord, [2Cor.1.4.] This,
all this, you have here held forth, in this *Pattern* of
Gods patience, and abundant goodness towards this
his unworthy *Handmaid*, whose *low and base* cri-
state he hath regarded : *He caus'g LIGHT to
shine out of DARKNESS*, 2Cor.4.6. The
writing, transcribing, and often perusing hereof, hath
been, and is, sweet and precious to me, I must confess : I
wish your reading it may be so, and much more to your
Souls.

As you read consider ; *Admire the L O R D* in his
surpassing Grace to ungodly ones, [Mic.7.18.] Do
not so commend the party, that is but an *Earthēn
Vessel born in sin as, as you b ate* : [a Psal.51.5.bEph.
2.1-3.] but still, all along exalt and commend the
LORD who alone is to be exalted, [Isa.2.11.1 Cor.
1.29,30,31.] *Who puts his treasure into an earthen
vessel*,

vessel, of purpose, that the excellency of the power
may be of God, and not of flesh (2 Cor.4.7.) Be the
more vile in your own eyes, when you see God is pa-
cified towards you, for all that you have done, [Ezek.
16.63] And from believing his love to your souls ;
in love study what you should render to him in
Christ's Name, [Psal.116.12. Col.3.17.] Praise
the Lord for leaving such Patterns of his Riches of
Grace, [as that of Mrs. Drake revived, and that of
Gods gracious thoughts towards great sinners, (by
Dr. Homes) in a late Book [so called : so] especially
this : And Pray for her, if the Lord shall restore her
body, which as yet is weak, to eat at all, or to drink
but very little [of fair water, or small Beer, and that
only at once in two, or three or four days :] by
her so much spending that small strength she hath ;
by often uttering forth the treasures of Grace ; and
by oft speaking to comfort despairing Souls ; ten or
more whereof have resorted to her :] that she may
walk humbly, rendering again in her measure, accord-
ing to the benefit done unto her. [since the former
was fitted for the Press, she then not being likely to
live, unless the Lord should work a Miracle : He raised
her wonderfully, by Faith in his Son, without any
means, (when she could use none ;) and that by two
degrees : First, to EAT, and to ARISE, June 11.
1647] Then (on Midsummer day) to WALK ; as
both follow, near the end of the Book [Pag.133. &
143.] And pray for despairing Souls, (here now
being many of them) : and for the more exalting of

Jesus

Jesus Christ, in the pouring out of his Spirit upon his sons and daughters that believe, by stretching out his hand to heal (Souls and Bodies;) and that signs and wonders may be done in his Name: As the Disciples prayed. *Act. 4.29.* as he hath promised, *Job. 7.38* *39.* *Mar. 16.17.* *Act. 2.38.* That *the earth* (which now is so full of smoke and a darkness) *may be fill'd* *with* *the knowledg* *of the* *LORD* *as the waters cover the* *Sea* [*Isa. 60.2,3,19* *20.b* *Isa. 11.19.* *Hab. 2.14.*] *c* That envy *may depart*, *d* all enemies being subdued, and wars *ceasing*, (*c Is. 11.13,14.d Is. 60.12,14.* *Revel. 3.9.* *e Is. 2.3,4.* *Mic. 4.2 3.* *Psal. 46.8,9.*) edifying love *f* may so abound among all Saints, that *all* *may g know who are Christs Disciples* *by the love* *they have one towards another*; [*f Ephes. 4.13,16.* *1 Cor. 8.1.1* *Tim. 1.4.g Job. 13.34,35.* *Mal. 3.16,* *17,18.*] The God of Heaven sitting upon his *Kingdom* (that *fifth Monarchy*) *that shall stand for ever*, [*Dan. 2.35 44.*] The assured hope of which joyful *a* time, [in the midst of present *b* fears, *c* oppositions, dissentings of brethren *d*, (*some beat-ing their fellow-servants;*) and thoughts *f* of persecutions, *g* desolations, *that hour of temptation* *that shortly com-*

a Is. 35.1,10. & 12.1,
2,3. with Is. 11.9,10.
Isa 24.23. & 25.1,6,7,
8,9 & 26.1,1,3.

b Lu 21.9,25,28 Abac.
3.17.18 Mat. 24.29,32.

c Mic. 7.6,8,9,13,19.
Rom. 8.17,1,21.

d Zeph. 2.9 Is. 11.9,14.

e Luke. 12.45. Mat. 24.40. & 8.30,31,32 *f Luke 12.52 with*
v.36.45 Mic. 9.1,6. with 8--10.17--20. Luk 4.1 16,18. Mac.
24.1,6. g Is. 24.1,4,14,16,20,22,23 & 5.1,9 Psal. 46.8,9,
14,19. a Rev. 3.10 Is. 36.19. Dan. 12.1. Rev. 11.7,13.

H The RELATORS Epistle, &c.

eth upon all the world ;] have greatly rejoiced, and exceedingly gladded (as they still do) the heart

Yours endeared Brother, and Companion,
in the tribulation, and kingdom, and
patience of Jesus Christ,

HENRY JESSEY.

To a Christian Friend, on day this Handmaid said,
They wonder now how I live, and eat so little : They
might wonder how I lived before, when I had nothing
but Wrath and Terror, and eat so little : how I liv'd
then, more then now, when I have the love of God to
feed upon : which is meat indeed.

In September, 1650. Hannah Guy visiting her :
said : It is reported that you deny Ordinances.

S. Wight answered, I dare not slight the least com-
mand of Christ ; I should be glad, if I could enjoy the
Communion of Saints. I obey him in my will, as much
as others do indeed ; but by weakness of body, I am
disabled. Other Passages since the Book was made,
[as, her Conference and Letters to some afflicted and
to others, and the Letters of P. Serrarius of Amster-
dam to her ; and how the Lords dealings have been
towards her in much mercy carrying her along ever
since the Book was first set forth, Anno 1647. unto
this time ;] These are reserved for the SECOND
PART, not yet Printed.

TO



TO HIS
Respected Friend, & Christian Sister,
Mrs. *Mary Wight*, widow,
in Lawrence Pointney in LONDON.

Honored Sister, I salute you in the Lord Jesus. To this Relation following, touching your beloved Daughter, [the most whereof your self, and a good part whereof, your Son (by a special Providence of God, bringing him from Oxford hither, at that time of LOVE) have been both Eye, and Ear-witness,] as you have the nearest interest of any; so it cannot but be acceptable to you, to retain such a Monument of the Exceeding Riches of GODS GRACE manifested to her, and uttered by her, that until April 6. for four years together, had been so deeply afflicted in Spirit, tossed with Temptation, and not comforted. Whereby both your self, and all your Christian Friends in London, Dairtree, in and about Shrewsbury, and else where, that have known your Daughter's sad condition, and have prayed and mourned for her, now that God hath restored comfort to her, and to her mourners, (Isa. 57. 18.) they may the more be stirred up to praise and magnifie the Name of the God of Pardon,

K The Relators Epistle to Mrs. Wight,

dons, the God that heareth prayer. And if the Lord please to move in the reading hereof, it may administer some door of hope to some other poor Souls, that are in as sad a condition, in as woful and doleful a plight as your Daughter lately was in, and had so continued, especially since she was about eleven or twelve years of age, till now of late, that she is towards sixteev, as you more fully know. I do acknowledge the L O R D S goodness, and bles his holy Name for his gracious Dispensation towards me, that by means of Mrs. Sarah Jones (then of Lambeth) he brought me to sympathize with you, when (about ten or eleven years ago) your Soul was (as it had been for some years together, in sad despair: and that soon after he refreshed me with the refreshings that he gave in to your Soul. And that hereby the most wise God made such way for acquainting me so fully also first with your beloved Daughter Sarah, her sorrowful, and then with her so joyful estate: and that gave me so many opportunities of being frequently with her, that I also with your self, might be a witness of both, and might be an instrument of publishing to the world, THE EXCEEDING RICHES OF H'S GRACE EXALTED towards her; and by her to so many sad despairing Souls, and to others: So as I hope the Lord will make it instrumental for the great refreshing of many poor, sinful, sorrowful, weary Souls, that thus may be partakers of the same.

When some shall hear, that when your Daughter was struck both Deaf and Blind, and so could neither

hear

hear the Word, nor read it ; that then should be the time of love. And when they shall read such unfoldings of Gospel-mysteries by a child newly comforted, before she could hear any Creature speak to her. [pag. 16.] such descantings on several choyce Scriptures, discovering the Gospels pith and marrow, that was folded up therein : so amplifying them by illustrations, and making such application : some will be ready to reject all as incredible : some will gaze on you, or say, Blessed is the womb that bare such a child ; instead of exalting God alone. Then have you need to remember what answer Jesus Christ gave to such an expression [Luk. 11.27.28.] and what he said, Rejoyce not in this — but rather rejoice that your Name is written in Heaven, (as pag. 145) when some shall read how her eyes and ears were opened first, for a time, when was greatest need, and shut again for a season ; (pag 25.) and how when in humane reason (he was unlike to live two dares more ; that then, and not till then, the Lord should raise her up by Faith, to EAT and RISE, and then to WALK, (v. 133-138,141.) they will wonder And some will come, or send to you, to your Son, or to your Daughter, to enquire about it ; as some came to Hezekiah to enquire of that wonder that was occasioned by him, (2 Chr. 32.24,31) The lifting up of his heart thereupon, and his rendering according to the benefit done unto him : [which you heard sweetly opened and applyed on the day of Thanksgiving, for your Daughters restoring ; pag 144] and his humbling himself for

M

The RELATORS Epistle, &c.

for that lifting up of his heart: are all writ for our instruction and benefit: as also Herods taking glory to himself, Act. 12.22,23. and Christ's warning against this, Joh. 5.44. All this shewing what we are subject unto; and what cause there is to look up to Jesu Christ our strength, our all in all; that he would not leave us to our selves, but make us like himself, humble, (Phil. 2.3,9.) and like his Apostles, that rent their garments when they were admired, and led such out to the alone exalting of the God of heaven himself in his Son, (Act. 14.14. Act. 3.12,13.) Who shortly will bring down every high thing, and be alone will be exalted in the Earth: When great voyces shall say THE KINGDOMS OF THIS WORLD ARE BECOME OUR LORDS, AND HIS CHRISTS, AND HE SHALL REIGN TO THE AGES OF AGES, Rev. 11.13,15. Even so, Come Lord Jesu; Amen. The joy hereof frequently refresheth, with the refreshings of God,

London († 2d Month Ziu
2d day, Vulg. April 27)
Revised Ethanim 3 vulg
Septemb. 21. 1647 at the
second Edition.

Your fellow-servant and
Brother, having and
holding the witness of
Jesus.

HENRY JESSEY.

† Postscript. Months, according to holy Scripture, being at New Moon g, (Phasis, or first appearing time,) Numb. 10.10. & 28.11. Greek: Psal. 81.3. Hebr. (call'd Moonths, from Moons.) Thu in the

year

year 1648. the first Month *Nisan* (*Ester 3.7.*) begins
March 14. vulgar: 2d Month *Ziv* (*1 Kin. 6.8.*) be-
gins *April 13.* 3d Month *Sivan* (*Ester 8.9.*) begins
May 12. &c. The rest (with their significations &c.)
being published in the *Scripture-Almanack*; the Re-
lator thinking to make use of with the *Vulgar Calen-
der*, in the ensuing *Relation*, was led as yet to forbear it,
till thereby people be furthered to understand the *Script-
ture-language* therein; lest he might seem to many
Readers, a *Barbarian*, *1 Cor. 14.9.11.*

MAY 24. 1647. Mrs. S A R A H W I G H T, being then still
very weak in body, (and keeping bed since April 6.) said
thus to the Relator: I would others might hear how graciously the Lord hath dealt with me, the *chiefest of sinners*, that
none might DESPAIR and murmur, as I have done. Though
I murmured as they in the wilderness, as much as those that
fell; yet he hath brought me into the Land of *Canaan*; and
hath brought *Legion* to her right mind, and set her at his
feet. I was strongly perswaded that what I did eat or drink,
it was as the unworthy eating of the Sacrament, I did still eat
and drink my own *damnation*: every thing I did, or saw, was
Terror to me. So it remained, and might have remained
for ever, had not his loving kindness prevented me, and
drawn me to himself. O that all creatures reasonable, and
unreasonable, might praise the Name of the Lord. And I
would others might hear of this, that none might P R E-
S U M E: For if they knew the Terrors that I have felt, the
Terrors of Hell, for sinning against light, against God, and
against a Parent, for murmuring, lying, revolting; (judg-
ing I had committed that unpardonable sin;) if they knew
what it is to have God hide his face, and be as an Enemy;
they would not presume.



TO THE CHRISTIAN READER, *GRACE and PEACE.*

Many of these precious Pearls, these hidden Mysteries of the Treasury of the glorious Gospel being gathered and stored up together by the Relator, as they were brought to light, day by day, from *April 11.* to *April 27. 1647.* Divers Christian Friends that had been partakers thereof, judged it unmeet they shculd be hid and hoarded up for a few to enjoy in private: much desiring they might be published, both for better supply to themselves, and to many others, whom the Lord might please to support, refresh, and enrich thereby: when no more was gathered, then what might be contained in two sheets or three.

The *Earthly Vessel* of conveyance being then most likely to return to Earth, within a few days. Hence was the more cause of willingness to yield to this desire: and to prefix the Letter foregoing (for the better conformation hereof,) writ *April 27. 1647.* After that day, she remaining as weak as before, and unable to eat at all for *eleven weeks* together; or to drink, but only once in two or three, or once in four or five days: and still drinking less and less, that

To the Christian Reader.

O

that before : (as pag. 55, 56.) and her drink being only fair water, till April 9, and sometimes small Beer afterwards, (never strong Beer.) Thus was this put to the Press : and in the mean while, one day after another was occasion of enlarging it, by Conference, &c. and of her still drawing nearer death, in outward appearance, till June 11. And before June 11 & June 25. 1647. (which were the days of the Lords wonderful raising up her body by *Faith*, as is shewed, pag. 135.) a good part thereof was printed. Yet seeing the more goodness of the Lord magnified towards her, *she* *the* *chiefest* *of* *sinners*; the more his love therein melts and abateth her; (as pag. 1. 9, 12 5, 13 4. the L O R D so abase her still :) It's hoped the L O R D will keep her Soul in that humble frame ; whereby the publishing hereof (which may be for great refreshing to many sad, troubled, disconsolate Souls, and to others, who through God may reap abundant fruit hereby,) may be no hurt to her : nor any cause at all of repenting to the Relator, or others ; but of rejoicing and thanksgiving to many: which is the longing desire and humble request of

London, scrip.
stil. 4. Mon. 22.
day, vulg. July
26. 1647.

*Him that longeth to be made more
conformable to the death of Christ :
to dye to himself, and to live to God,
and to walk in, and be led by the
Spirit :*

H. J.

A

A POSTSCRIPT to the READER.

For better satisfying of some, that would know many particulars distinctly, or else they will not believe what wonders are here mentioned: here is added, touching this *Hindmaids Parents*: Her Father was M. *Tho. Wight* (p. 5.) son to old *M. Wight* of *Daintree*; and Brother to Mr. *Nathaniel Wight*, Preacher in *Tewksbury*: Her Mother, Mrs. *Mary Wight*, above a eleven years ago, was also in deepest sorrow and distraction of Spirit, (then living neer *Londonstone*,) till the Lords good time of refreshing came. The *Maid* that tended on her (hereafter mentioned) knowne to Mr. *Cradock* of *Wales*, is well known to many of his *London* acquaintance: Her name is *Hannah Guy*, daughter to M. *Eli Jabin Guy*, late of *Ireland*, of *Trayleigh* in *Munster Province*; (whose Father went thither, to avoyd the *Ceremonies* here urged) The Testimony of these two, the *Mother* and this *Maid*, of her drinking so little, and no eating at all, from *March 27. 1657.* till *June 11.* (p. 55, &c.) both these being of approved faithfulness, may be sufficient. (2 Cor. 13.1.) [Of which you may see more also, p. 90. 116. 132. and 160.] Of the expressions from pag. 35. to the end of the Book, the *Relator* was with them an *Ear-witness* generally. [A great part of nine leaves was taken by him from the *Relation* of them, or one of them being writ as they were spoken, *verbatim*; viz. from pag. 16. to pag. 35.] Some of the *Repetitions* therein, especially of two

Names,

Names being taken with the rest, so passed to the Press with the rest, which the Relator now disliking hath rectified as he could. Thou art intreated therefore to excuse it, and what other failings are, or appear to be: rememb're, In many things we all* slip. Jam. 2.3. (* Greek.) Gal. 6. 1, 2.

Amongst others that have been with this Handmaid, were these, of esteem amongst many that fear the Lord in London, viz. Mr. Prince of Cambridge, lately Mynter in Lawrence Pannetey, (lately of Black Friars,) Mr. Croadock lately Mynter in Nicolas lane, Mr. Barker, Mynter at Fishstreet-hill, Mr. Brag from about Bristol, M. Isaac Knight now of Fusham, Capt. Harrisse, the Lady Mayern, Lady Hartop, with Mrs. Stock her Sister, and Mr. Wollaston, Lady Boulton, Lady Saffield, Mrs. Crisp, with Mrs. Jane Done her Sister; Lady Rolls, wife to Judge Rolls; Mrs. Hause, Col. wife, Mrs. Tracy of Rotherham, with Mrs. Hudson, Mrs. Dawson widow, wid. Rawfan, and those that are named p. 8, 9, and many others: The reason of naming many is there tendered, viz. that some more incredulous, might the sooner believe, and reap benefit, and not reject the mysteries of God against themselves to their hurt; which may plead excuse for naming them. Job. 4.3.9. For the saying of the woman, many of the Samaritans believed on Jesus. Job. 12. 12. & 12. 45. By reason Lazarus being so raised up, many believed on Jesus. Act. 9.42. By making known his raising up of Dorcas, many believed.

H. J.

A

Part

Part of a letter from M. J. Brown of Shrewsbury her
Kinsman [of whom page 8.] to Mrs. Wight, Mo-
ther to Mrs. Sarah Wight after his knowledg
of this gracious and wonderful deliverance.

Dear Cousin, the faithfulness of our God in the
gracious manifestations of his love in Christ, to-
wards my Cousin Sarah, hath much comforted,
much refreshed, and confirmed the souls of your
friends with us, seeing our ever-loving glorious Medi-
ator, acting, working, discharging his offices, performing
his promises, never leaving nor forsaking, bringing down
judgment unto victory, answering the desires of such as
believe, and wait on him so confirming his everlasting
Covenant to them. If all the works of God call for con-
sideration, then in a special manner, the great works and
wonders upon the spirits of his people. My soul desires to
rejoice with her, & with you; but yet, no creature glory in the
creature, but in the Lord, whose glorious Attributes of
power, goodness, mercy, wisdom, have clearly appeared
in this work. It may be marvellous in our eyes. Oh, in
him have the whole glory, and I hope the Lord will
hereby teach us to give more glory to him by believing
that so from Faith in the discoveries of the love in Christ
may spring obedience in our hearts, with love towards
God and men. I received your &c. I rest,

From Shrewsbury, Your loving friend to us
Sept. 8. 1647. A. Jo. Brown.

Mr. Saltmarsh his Letter.

For my dear and honored Friend and Cousin,

MR. H. JESSEY.

Dear Cousin,

I salute you in the Lord. I did much rejoice in those breathings of the Spirit of GOD, which I found in your little Book. *OF THE RICHES OF GRACE ADVANCED* &c. Surely the LORD is teaching his people, and fulfilling his Promises; *They shall be all caught of God, [Jo. 6.45.]* And thus his new Covenant with his people shall be more and more revealed, and the Lord alone shall be exalted in that day, *[Is. 2.11.]* When I meet with such precious manifestations of the Lord, me-thinks I taste those waters of those rivers of living water, which shall flow out of the bellies of those who believe in Christ. *[Joh. 7.8.]* There is not a stream of this water, but it proceeds from the Throne of Grace, *(Rev. 22.1, Zeph. 14.8,* &c.) though it flow in the valleys, in the poor, low, and humble Christians.

I find in this Spiritual Treatise of yours, two things very experimental: the one is her legal, and the other her more Gospel-condition: In the first, she is in bondage, in blackness, and darkness, and

ii Mr. Saltmarsh his Letter to the Relater.
tempest is much distress, and shadow of death, her life
drawing nigh unto hell, and afflicted with all his
waves. [Psal. 88.37.] In her Gospel frase: I find God
shewing wonders to the dead, making the dead to rise
and praise him, shewing his loving-kindness in the
grave and his faithfulness in destruction, and making
known his Glory in the dark, and his Righteousness in
the land of forgetfulness. [Psal. 88.10,11 12.] And
truly, the voyce of joy and gladness is in the taber-
nacles of the righteous [Psal. 118.15.] I find that
when God reveals himself in Christ, in his grace and
love, the spirit of the Christian is sweet raised, and
cheated, and the love of the Lord is as wine, even as
the spiced wine. I make no question but the Lord will
fill this Soul with more discoveries, then this of the
Riches of Grace, this strab being that first discovery
of God in love.

Dear Cofin, You do well thus to watch the ap-
pearances of God in his, and to publish them to the
Saints.

I am yours in the Lord,

JOHN SALTMARSH

[This J. Saltmarsh writ divers Books.]

For this Handmaid, many days of prayers had been
[p.45 b.] For her deliverance, April 10. 1647, w
one day of her Thanksgiving June 26. p.143. Another
day, April 14. 1648, for it, and for freeing her from
terror now a full year, having lately by faith raised
again her dying body. Her head remaining ill and her
stomack as averse from meat, as formerly, at this Edi-
tion, 1648.

A Table of many of the choyce places of holy Scriptures,
that in this Book are cited, opened, illustrated,
or applyed.

(Where (*) is here added, the Translation is nearer
the Hebrew or Greek.)

	Page
G en. 3.7, 21. God clothes better then Adam.	84 g
G en. 22.14. Feboyah fireb, God will see.	156 d
Verse 18. Gen. 26.4. All Nations--blessed.	97 a, 24 q
Gen. 41.14. Josephs garments changed.	101 c
Exod. 19.4. Bare you on Eagles wings.	149 a, 105 c
Exod. 34.6. Gracious, Merciful, long-suffering,	53, 89 d
Lev. 16.21. Scape-goat bears sin to Wild--	97 k, 86 k
Num. 11.11. Manas, colour as Bdellium.	38 o
Num. 21.9. Looking to Brazen Serpent, heald.	81 m
Deut. 29.29. Secrets belong to God.	61 c
Judges 14.23. If he would destroy us, would he do so?	124
1 Sam. 2.6. He kills and makes alive--to grave.	62 d
2 Kings 21.16. Streets full of blood, yet saved.	17 k
2 Chron. 10.25. Fear not--battel is not yours, but Gods.	102 u
Chap. 32.25. But Hezekiah rendred not according--	144
Neh. 8.10. Eat, send portions (at Thanksgiving)	45
Job 3.3. Jer. 20.20. Of cursing the birth.	12
Job 34.29. If he give quietnes, who--trouble?	42 k, 69 r
V. 31. It's meet to say to God, that which I see not.	64 f
Psalm 85. * Man (that is, * Christ) lower then Angels.	42 a *
Psalm 9.14. They that know thy Name will trust.	37.1
Psalm 28.4. & 92.5, 6. Regard not the works of God.	152
Psalm 31.15. My times are in thy hand--	86 c
Psalm 34.4. Saved me from all my fears.	35.114
Psalm 36.6. He saves man and beast, so saves all men.	97
* Psalm 40.9, 11. Close not up thy bowels of mercies.	2
Psalm 41.1, 2. Blessed, that confidere th the poor.	164 d
Psalm 46.1. God is a refuge, a present help in trouble.	61 a
Psalm 65.1. Praise waits for God in Zion. Why so?	119 n
Psalm 68.18. Christ received gifts--for the rebellions.	8 g
	Psalm 72.

A Table of many choyce places

Psal. 72.11,17. All Kings, all Nations shall serve.	pag. 98
Psal. 73.1. Yet God is good to Israel, pure in heart.	68 q
Psal. 77.2. My soul refused to be comforted.	104 g
Verse 8,10. Hide thee for ever? 'tis my infirmity.	80
Psal. 81.17. How honey drops out of the Rock.	34 x, 151 g
*Psal. 85.8. They shall not return to folly.	80
Psal. 37.7. All my springs are in Christ.	49 b, 86 f.
Psal. 91.16. With long life will I satisfie him.	133
Psal. 107.8,46. O that men would praise the Lord!	42 i
Psal. 110.3. Willing in the day of power.	46 c, 62 i, 63 m
Psal. 113.7,8. Raiseth from dunghill--sets with.	111 r
Psal. 119.69. It was good for me to be afflicted.	41 e
Psal. 130.1. Out of the depths of misery have I call'd.	63 f
V. 4. Mercy with thee, that thou mayst be feared.	79 d
Hsal. 138.1. Word above all thy Name.	152
Psal. 144.15. Happy is the people, whose God is.	23 m
Psal. 147.2. He gathereth the out-casts	84, 104 h, 110
Pro. 18.17. First in his own cause, seems just.	125 f
Prov. 21.13. He that stops his ears at the poor.	104 d
Pro. 22.6. Train up a child in the way he should go.	6
V. 1. A good name is rather than great riches.	127
Cant. 2.3. By ointment poured forth, Virgins love.	90
V. 5. I am black. Cant. 4.7. All fair no spot in.	123 l
Cant. 2.3. As an Apple-tree, so is my beloved, how?	31 d
Cant. 2.4.5. He had me into his wine-celler.	57 e
V. 8. He comes leaping over mountains, skipping.	100 l
V. 10.11. Arise winter is past, Summer is come.	142
Isa. 8.17. Wait on him that hideth	33 w, 71, 39 e, 124
Isa. 14.1. The Lord had mercy on sinful Jacob.	68
V. 3. Hard bondage thou wast made to serve.	68 m
Isa. 24.16. Glorifie God in the fires.	82 f
Isa. 26.11. Thy band is sted up, they will no see.	125
Isa. 29. last. They that murmured, shall learn.	159
Isa. 30.18. Lord waits to be gracious.	48 c, 95 a, 112 b
Isa. 32.9,11. Wto eareless Daughters--at ease--	152
Isa. 33.22. He is our King, he will save us.	122 c
Isa. 40.11. Christ carries his Lambs in his bosom.	33 c
Verse 23	

Of Scriptures cited in this Book.

Verse 28. Jehovah faints not, neither is weary.	pag. 156 0
Isa. 41.10. Fear not, I will help thee.	77 x
Isa. 42.8. My glory I will not give to an Image.	156 g
Isa. 43.3. I work, and who shall let it?	62 h, 76 u, 124 a
V. 25. weary, yet--I, blotting out.	20 h, 42 l, 81 o
Isa. 44.2. I pour water on dry ground.	124 c
V. 22. I blot out thy transgressions as a thick Cloud.	20 k
Isa. 46.3, 4. To hoary hairs will I carry thee.	33 u
Isa. 49.8. In an acceptable time have I heard thee.	70 u
V. 14. Zion said, The Lord hath forsaken me.	32 p
Isa. 50.10. Walk in darkness, trust in the Name.	33, 74 c
Isa. 53.2. We saw no form nor comeliness of Christ.	117 h
Ha. 54.8. In a little wrath--but--everlasting kindness.	108
V. 17. No weapon formed against thee shall prof.	7, 60
V. 10. Mountains shall remove, but not my love.	110 m
Isa. 55.8. My thoughts are not your thoughts.	45 d, 78 b
Isa. 57.19. I create peace, to him that's far off.	88
Isa. 59.16. His own arm layd bold on Salvation.	75 p, 114 c
Isa. 63.10. They rebelled, and vexed his Spirit, yet sav'd.	46
Isa. 64.6. Our Righteousnes is as filthy rags.	101
Isa. 65.1. I am found of them that sought not.	64 q, 70 s
Jer. 2.2, 6. Israel was holiness--the Lord brought.	124
V. 25. Thou saidst, There is no hope,	86 h
Jer. 2.12. My people--for sake fountain of living.	83 f
V. 34. Her skirt is full of blood, yet mercy.	17, 18 k
Jer. 3.1, 14. Play'd the harlot--turus, I am.	17, 18 i
V. 12.22. Turn, I will heal your back-slidings.	75 n
Jer. 4.2. & 23.10. Swear--in truth, judgment, right.	155 o
Jer. 5.11, 12. Judah belyed the Lord, said it is not.	81 p
Jer. 8.22. Is there no Balm in Gilead? Healing.	66 e
Jer. 15.18. Chap. 30 15. My wound is incurable.	84, 110 f
Jer. 15.16. Thy words were found, and I eat them.	116
Jer. 17.9. Heart deceitful--desperate yet cured	62 c, 66 d
Jer. 22.29. O earth, earth, hear the word of the.	85 d
Jer. 23.6. Christ is righteousness to sinners.	81 q, 100 m
V. 29. Is not my word a fire, and like a Hammer?	83 a
Jer. 31.18. Untamed heifer.	38 l, 52 b, 85 a, 109 c, 115 g

A Table of many choyce places

V.25. He will satiate the weary soul, and replea-	86 g, 113 b
Jer.31.31,34. I make a New Covenant, I'll put.	20 b, 92
Jer.32.17. Nothing is too hard for God.	82
Ver.39. I will give them one heart--to fear me.	83 b
V.40. Fear--And they shall not depart from me.	105 v
* Jer.46.28. unpunish, r. unvisited	(50 * Am.3.3.) 98 *
Jer.51.5. Israel is not forsaken of his.	83 c, 105 g, 109 c
Ezek.16.6. In thy blood I said, live.	91, 123 m
V.8. Then (at the worst) was the time of love	61 2
Ezek.16.10,14. I clothed thee with Christ's garments	101 v
Eze.18.31,32. Turn ye, why will ye dye?	52 2
Ezek.33.11. As I live, I have no pleasure,	10, 73 0, 96, 97
Ezek.36.25,26. I will give you a new heart.	76 a, 123 s
Dan.2.34,35. Stone (Christ's Kingdom) set up,	98
Dan.9.3,20. He sets himself to prayer, then answered.	95 b
Dan.10.19. Be strong, yea be strong with power.	142
Hos.1.12. Not a people, now children of God.	102 0, 105 i
Hos.2.7,14,19. Lost, in wilderness, com.	80 k l, 105 i, 107 q
Hos.11.3. Taught Ephraim to go, he knew not.	66 f
Hos.11.8,11,12. Grievous sins, yet saved.	85 b, 109
Hos.13.9. Thou hast destroyed thy self, yet saved.	97
Hos.14.20. Say unto God, Heal backslidings.	64
Vers.3. With thee fatherles ^s find mercy.	107 q
Vers.4. I will heal their backslidings.	64 p
Micah 7.18. Who is like to thee? pardoning.	18 m, 83 d, 156
Habak.2.3. Vision will speak, though it tarry, wait.	69 4
Zeph.3.12. An afflicted and poor people shall trust in God.	67 1
Zach.18.10. A vision of horses, (sign. Angels.)	149 H
Zach.12.10. See Chr. whom they pier.	36 c, 54 k, 75 q, 86 d
Zach.13.1. Fountain (Christ) open for sin, and unclean.	17 5
Mal.3.17. Be mine--when I make up my Jewels.	19 6
Mat.1.1--6. House of David, is of Judah *.	17
Mat.3.17. & 17.5. In him I am well.	95 i, 154
Mat.4.1. Christ was led into Wilderness to be tempted.	80 j
Mat.4.4. Man lives not by bread--but by Word of God.	58 p
Mat.8.end; & Mar 5.15. Legion cast out	47 b, 102, 126
Mat.9.13. I come, not to call the righteous.	94 g, 102 v
	Mat.

Of Scriptures cited in this Book.

Mat. 10.42. He that gives a cup of water, reward.	21 b
Mat. 11.28. Come to me ye that are weary, and I will ease.	72 b
Mat. 10.16. Few are chosen (and yet many; how?)	131 b
* Mat. 21.5, read, On an Ass, even on a Colt.	31,38
Mat. 25.6. At midnight call'd to go to Christ.	112
Mat. 26.48. The spirit is willing, but flesh weak,	62 k
Mat. 26.72. Mar. 14.71. Christ dyed for.	18 d, 46 f, 112 x
Mat. 27.5. Judas did undo himself, (or dissolved.)	129 *
Mark 1.30. And they tell Jesus he ministered.	136
Mark 4.28. Cora grows up, first the blade, then.	100 n
Mark 5. (15. Legion 47 b, 126 1) v. 34. Thy faith.	100 e
V. 41. Talitha eumi, Damsel arose, --walked, and.	137
Mar. 10.45. Christ came to minister, and give.	131,136
Vers. 49. Be of good comfort, arise, he calls thee.	136
Mar. 14.71. (see Mat. 26.72.) Mar. 17.7. tell Pet.	18 c, 112 y
Mar. 16.9. Mary Magdalen had seven Devils.	46 q
V. 17. Believers in his Name shall cast out Devils.	145
† Luk. 1.48. The † base estate of his handmaid.	54 i, 36 b
V. 53. Christ fills the hungry soul with good.	181
V. 79. Christ is light in darkness.	75 m
Luke 2.7, 12. Christ was layd in a manger.	162, 182
Luke 3.5. Every mountain shall be layd low.	28 m, 52 c, 53 e
Luke 4.18. Christ is sent to open the blind eyes.	92 q, 104 a
Luke 5.20, 25. Man, thy sins are forgiven thee.	136
Luke 8.54. Maid arise, and her spirit came, and --	136
Luke 9.56. Christ came not to destroy, but save.	61 d
Luke 10.5. Say, Peace be to this house.	96 b, 97 b
Luke 10.20. Rejoyce not in this, but --that your names --	145
V. 33. Christ is the good Samaritan, that had compas.	34 d, 40 a
Luke 11.22. Christ the Stronger dispossesseth Satan.	19 d
Vers. 31. The Queen of Sheba came from far to hear.	136 i
Luke 15.14--22. Prodigals father rejoyced over.	68 c
Luke 15.16. Husks (for our own righteousness) satisfie.	108 c
Luke 18.10, 14. Poor Publican is justified rather.	17 c
Vers. 8. Shall he find faith on the Earth?	66 i
Luke 18.27. What's impossible with men, not to God.	77 y, 36 i
	Luke

A Table of many choyce places

Luk. 19.10. Son of man came to seek and save that	48 a	Ve
Luk. 22.32. Peter sinned, yet was saved.	18 d	Ch
Luk. 24.25,37. Slow to believe--count it a delusion.	12	Ro
Verse 26. Christ must first suffer, then be glorified.	18 p	Ro
V. 46.47. Repentance to be preach'd in Christ.	105 f	Ro
Joh. 1.1,4. The Word (the Son) was flesh.	121 h	Ro
V. 16. Of his fulness have we all received.	117 c	Ro
Joh. 3.14. Christ heal'd the stung by Satan.	81 n, 122 a	Ro
Joh. 4.10. If thou knewest Christ, as and have.	20 f	Ro
Joh. 5.2--5. Man waiting at Bethesda, Christ healed.	95 c	V. 1
V. 8. Jesus said unto him, Arise and walk.	141, 95 c	V. 1
V. 40. You will not believe, and so have life.	18 f	Ro
V. 44. How can you believe that seek not God ?	119 n	V. 1
Joh. 6.27. All that the Father giveth me, shall come.	120 d	Ro
V. 44. None can come to me, except the Father draw.	120 c	V. 1
V. 51,55. Christ's flesh is meat for the world.	57 n, 90, 124 f	Ro
Joh. 8.36. The sun makes men free indeed.	104, 111 u	Ro
Joh. 14.6. Christ is the way to the Father.	95 h	V. 1
V. 6.26. The spirit is sent in Christ's Name.	121 k	Ro
• Joh. 16.8,13. Convince and shew sin.	114 c, 123 n, 104	Ro
Joh. 19.30. All is finished by Christ's Death.	124	V.
V. 34. From his side issued water and blood.	53, 122 p	V.
Acts 2.17,32,38. Spirit poured out.	50, 90, 140, 158	Ch
Acts 3.6. Is the Name of Jesus.	137, 141	Ch
Acts 4.7. The Name of Jesus is his power.	157	V.
Acts 3.25. All kindreds blessed in Christ how?	97	N.
Acts 3.26. and 5.31. Christ gives Repentance.	92, 96, 75 r, 80 g	V.
Acts 4.29. Grant--that wonders may be done in Christ's Name.	140	Ch
Acts 7.51. Ye have always resisted the Spirit.	97	Ch
Acts 8.22. Simon Magus must pray to God.	95 f	Ch
Acts 9.34. Eneas, Christ makes thee whole.	137	N.
Acts 10.9. Peter going to pray had a vision.	95 d	V.
Acts 17.30. God commanded all to repent.	82	V.
Acts 20.35. Jesus said, It is more blessed to give, then rec.	95 d	Ga
Acts 22.10. Arise, go to Damascus (so to Christ.)	135	Ga
Acts 25.15, 6. To have accusers face to face.	127 m	Ga
Acts 26.5,6. Paul of straitest Sect of our Religion.	127 *	Ga
	Versc 16	

Of Scriptures cited in this Book.

Verse 16. Stand upon thy feet to minister.	pag. 135
Chap. 26. 18. Turn from Satans power to God.	126 k
Rom. 1. 19, 20. Creation clearly shews a God.	452
Rom. 5. 8, 10. God reconciled us that were Enemies.	69 q
Rom. 5. 20. Where sin abounded, Grace is exalted.	155 n
Rom. 6. 14. Not under the Law, but under.	114 E
Rom. 6. 17. You served sin, but now obeyed.	74 h
Rom. 7. 24, 25. O wretched--I thank God through.	120 b
Rom. 8. 3. What the Law could no: do.	113, 115
V. 10, 11. Spirit that raised Jesus dwells.	121 m
V. 17. If suffer with him--glorified together.	18 p
Rom. 3. 28. All things work together for good.	68
V. 35. 39. What shall separate, neither.	122 p, 134
Rom. 9. 16. Its neither in him that willett.	61 f
V. 15. He calls them his people that were not.	72 z
Rom. 10. 1. My prayer for Israels salvation.	87 h
Rom. 11. 23. He will graff them in, because he is.	73 d
V. 34. Who hath been his Counseller?	61 e
Rom. 15. 4. What was written, is for our instruct.	104 I
Rom. 16. 20. God will tread Satan under.	50 e, 73 g, 149 c
1 Cor. 1. 29, 31. That no flew should glory.	109 g
V. 30. Christ as well sanctification, as right.	51 h, 122 r
Chap. 2. 11. Of God none: knows, but Spirit.	120, 124
Chap. 6. 3. Saints shall judge the world, and Aug.	145
1 Cor. 6. 17. He that's ioys'd to the Lord, is one.	122 c
1 Cor. 10. 4. The Rock (Christ) followed them.	46 e, 76 t
V. 10. Murmurers were destroy'd, yet I saved.	37 e
V. 28. 3. 1. Covet earneftly the Spirits gifts.	140
Chap 13. 1, 2. If I had all gifis, yet wanting love.	13 e
2 Cor. 1. 5. By the consolations he comforted us.	50 a
Chap. 12. 9. His strength appears in weakness.	58 q
V. 7. A thorn in flesh to humble me.	115 t
V. 13. Though I am nothing, Christ is all.	36, 18 g
Gal. 1. 15. When God manifested his Son in me.	94 f
Gal. 2. 10. I am crucified with Christ.	53 g, 55 l
Gal. 3. 24, 25. How Law was our Schoolmaster.	93 *
Gal. 4. 1, 2. Law was a Tutor until Christ.	93 *
	Gal.

A Table of many choyce places

Gal.3.13. Christ redeemed from the curse of the Law.	94c
Gal.5.6. Faith worketh by love.	94c
Ephes.1.3,4. We were chosen in Christ before Creation.	96
V.6,7,18. & 2.7. Riches of glory and grace.	150
Ephes.1.19. His mighty power in you that believe.	115
Ephes.2.1--5,12. Dead in sins, far off: yet saved.	102 2,105 h
Verse 10. We are his workmanship, created in Christ.	103 a
Verse 14. Christ is peace to the sinner.	72 c
Ephes.3.16. Strong with might in inner man.	142
* Ephes.3.21. Glory to the age of ages.	159 *
Ephes.4.28. Labor for that which is good.	109 k
Ephes.5.14. Arise, Christ shall give thee light.	74 k
Ephes.5.18. Be not drunk--but filled with Spirit--	50
Ephes.6.10,12. Wrestle in Christ's power, against Satan.	73
Phil.1.23. I desire to be dissolved, to be with Christ.	41,918
Phil.2.7,8. Christ made himself of no repute.	117 c
Phil.2.13. God works will and deed in pleasure.	64 r,122 e
Phil.3.8. Excellency of Jesus Christ, how great!	163
Phil.4.7. Peace of God rules the heart.	115 g
Verse 11. I have learned to be content.	117 c,41 h,91 e
* 2 Cor.5.19. God in Christ, reconciling the world to himself	880
1 Tim.1.13,15. Save chiefest of sinners.	18 c,79,103
1 Tim.4.10. Saveth all men, specially believers.	97
3 Tim.1.9. Grace before world was.	97
2 Tim.2.13. He cannot deny himself.	122
Tit.2.11. Grace teacheth to deny ungodliness.	94
Tit.3.2. Be gentle to all, for we were once so bad.	157
Tit.3.3. Living in malice, hateful	43 d,89 m,117
Heb.2.6. Opens Psal.8.5,6. to be of Christ	54 f,7
Verse 14. Christ took our nature, 121 i, Sympathy.	14
Heb.6.18. That flee to Christ for refuge, are saved.	100
Heb.8.1,10. New covenant with Israel opened.	123
Heb.10.14. He hath perfected for ever his people.	18
Heb.11.6. Believe that God is, then come to him.	93
Heb.12.2. Christ the Author and Finisher of Faith	79
* Heb.13.5. Ile never leave thee, nor Ile never, no,	21
	H2

Of Scriptures cited in this Book.

Heb. 13. 8. Christ yesterday, to day, and --	58 r, 163 e
Jam. 2. 11. Do not kill, What it implyeth?	38
1 Pet. 1. 23. Word by Gospel preached, opened.	131 y
Chap. 2. 9. Turn from darkness to light.	34, 122 q
Chap. 5. 8. Satan goes about.	35 b, 149
2 Pet. 1. 8. 9. Till the day, stay arise in the heart.	53 e
Chap. 3. 1. Stir up -- by remembrance.	94 b
1 Joh. 3. 2. We shall see him as he is.	63 n
Chap. 4. 1. Rev. 2. 2. Try the Spirits, some are liars.	140 d
V. 16. 19. He loved first, so we love.	37 q, 118 k
Chap. 5. 6, 8. By water and blood.	53 b, 122 q
Verse 7. Three bear witness in Heaven.	320 t
Verse 10. Unbelievers make God a liar.	20 c, 126 k
Rev. 1. 6. Made us Kings and Priests to God.	34 y
Chap. 2. 17. Some shall eat of hidden Manna.	39 n
Chap. 3. 19. Heb. 12. 7. whom I love, I chasten.	98 l, 99 l
Rev. 4. 8. Holy, three, or nine times repeated.	30 e
Chap. 21. 23, 24. Lamb is lasting life.	45 a

AT this Seventh Edition 1657. SARAH WIGHT, a Servant of Jesus Christ remains in London in Lawrence Pountry, with her afflicted Mother, attending on her, day and night; ~~as~~ willing to require her parent, (which is good and acceptable before God. 1 Tim. 5. 4.) She hath often been exercised with bodily weakness, and other troubles. In weakness, and in health, her words and carriage, are so Christian, humble, and amiable, as rendering her Society desirable to sincere gracious Christians: and especially to tempted afflicted Souls; with whom she greatly sympathizeth; having much compassion on them.

Other visitors, that savour not the things of God, but

but admite, and exalt the Creature, she hath been
much troubled at, and grieved by that hinder her soul
from better employment. When she had better health,
she went to *Alballows*, and to other places, to par-
take with others in the Word and Prayer.

But since the death of *Jonathan Vaughan* her Bro-
ther, by reason of her own weakness, and attending
on her afflicted Mother, she hath been hindered from
enjoying the Lord in publick or private Ordinances, in
a great measure. But she hopes she shall enjoy him in
secret; and longs for Communion with the Lords
people; and for that time, when *she shall ever be
with the Lord*. Thus she hath professed to me, fre-
quently.

Colman-street

22. Sept.

1657.

H. Fessey.

The Contents (or Table) of the Book.

On this Hand-maid, her *Education, Parents, and
dwelling*, p 4 5 6.
Her deep afflictions.

1. In Spirit, p. 6. 10 15 41 44 47 55, 47 49 60,
67, 70, 78, 109. 112, 127.

2. In Body, p. 7. 22, 31. end 22. 31. end 55. 78. 115.
128.

Her

The Contents.

Her souls deliverance p. 1 5. 35 40, 45, 5, 9 67, 86,
89. (proofs of Scripture were added, p. 1 8.)

Her sight and hearing given at greatest need, p. 24,
25 29 34 43. end.

The Lord refreshing her, unable to eat or drink for
many days, p. 1 5, 1 8, 20, 21 55, 57 90, 1 26, 1 31,
1 60. (her brother hoped for it, p. 5. and saw it, p. 3 0,
3 46.)

The Lords power excellent, by this earthly vessel,
(being in trances), opening his Gospel-treasure. p. 1 5.
20, 33, 34, 86.) whilst she was blind and deaf, 34.
[Whib after her hearing was restored she remembred
not all.] Of like expressions after it, p. 3 5. to 43, 51.
&c.

CONFERENCES with some troubled about SIN,
with Mrs. A. 44. With a Maid, 45. to 48. With one, 61.
to 64. With another, 63. Another, 72. With another,
76. Another, 81. With another, 99. Another, 105. With
a Blakmoor, 1 22.

Other Conferences about her eating, 37. 58. A-
bout her condition now, 85. Future, 89. About Or-
dinances, 87. 1 18. About differences among Saints,
88. 39. Of pouring out the Spirit, 90. Of New-
Covenant, all free, 91. Of the Law, 64 94, 1 15. Of
Duties, 23. 1 18. Of Endeavors, 64 94. Of Gene-
ral Redemption, Free-will, Falling away, 95. 96,
97.

Of punishments for sin, 98. Why weak after com-
fort, 1 15. 1 28. Of enduring Christs reproach, 37.
Content with Christ alone, 1 17. 22, 32. i Now lo-
ving

The Contents.

vising God, not before, 117. Not proud by Visiting 119.
More deeply humbled by the sense of Gods love, page
37.41, 125. Of the Trinity, 120. Justification and
Sanctification by Christ, 121. *Items* against receiving
or telling false reports, 125. Praises in Zion, 139.144.
Against stubbornness or murmuring, 24.38 401. A
gainst lying and wronging conscience, p.7.133, 195.

To be trained up in holy Scriptures, p. 6. 32, 42, 59.
60. Against unmercifulness, 103. 104.

The Lord raiseth her body being nearest death, 131
By faith, 135. To arise and Eat, 138. To Walk, 141
Of H. T. 43. 139. Of Prophetic, 140.

A Thanksgiving-day Order, 143--Ex U Professi-
Sum, and Uses of all, 151.

Cautions about Oaths, 1532

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THE EXCEEDING RICHES OF GRACE ADVANCED.



He Relator hereof (being one who desires to fear the Name of the LORD) having bin an eye & ear-witness, both of the sad sufferings, and longed for Deliverance of this hand-maid Mrs. Sarah Wights; and upon his enquiring at the first and best hand, having many of her precious Evangelical expressions, (as the first fruits thereof,) [viz, from p. 16. to 35.] testified to him by such as were well approved of for godliness and faithfulness, who were also eye, and ear-witnesses with himself of the rest here recorded : And he observing, and noting down presently from time to time, since this happy change, such * glad tidings uttered, of the Righteousness of God, of his faithfulness, and Salvation, of this * benign Kindness and Truth : He could not but publish it to the World, for the exalting of this glorious Name of God, and for the refreshing of poor, hungry, empty, sinful, burthened,

thened, drooping, despairing Souls, that judge none to be so base and hopeless as themselves ; and for the building up of others in their holy faith, he would not, might not, durst not keep it to himself alone , and so conceal it, hide it , or withhold it from others ; as he would not for all the world have the Lord to withhold (or hide. or * close up) his bowels of mercy to his own Soul ; as the Psalmist argueth * *Psal.40.9.10. 11. (* Hebrew.)*

For the better satisfying of some that would hardly give credit to the wonderful things herein related ; It was judged meet , there should be layd down.

1. Somewhat touching this Hand-maid , her percentage and dwelling place , of which pag.4.

2. Touching her Education. p.5.

3. Touching her afflictions in spirit , (especially since she wronged her Conscience , at her being towards twelve years old) till *April 6. 1647.* (she being in *September* next following sixteen years old :) And the names of godly Ministers and others that knew her soul in *adversity* , and sought to eomfort her : and of such as have seen her , and spake with her , since the **LORD** hath *comforted her.* p.6.8.9.

B 4. Touching the Lords delivering her, *April 6. 1647.* when no creature could help ; she being then struck deaf, blind, and lame , and terrified beyond measure : this extremity was the Lords opportunity. p.14.15.

The

Then, 1. Of her so continuing deaf and blind, from April 6. till April 19. so many days together, except part of April 15. wherein she had satisfaction to her troubled spirit, that her Mother had pardon'd her murmurings against her: And part of April 17. to see and bear her Brother, (as it followeth here in Pag 27. & 29. 30.)

2. Of her being acted both till April 19. and often after, to admire utter forth and magnifie THE EXCEEDING RICHES OF GODS grace to sinners, to her the chiefest of sinners. Her speeches of grace, which follow, were all in her bed, being in the time of her bodies great weakness, caused partly through her former deep sense of Gods wrath, consuming and pining away; and by seeking to beat out her eyes and brains: And since this happy change, her stomach being exceeding weak, not eating at all till June 11. and drinking so little, as is noted; her voice thus being very low, and oft whispering, (it could b: heard by none, but such as were very neer her) uttered in an humble melting manner stop'd sometimes with tears or sighs, her eyes being always covered, because of that weakness, and by spending her self in speaking to distressed souls, and to others.

3. Of her conferences then, and since, 1. with many despairing Souls p.45. &c. whose names and dwelling places are forborn by the Relator, in tender respect to themselves, and their friends, left some not experienced in temptations, might the more re-

proach them, or the Name of God, for wher these uttered in distress, or through temptations. But their Expressions, and the Answers to them being then writ down, are recorded as neer as could be, for help to themselves hereafter, and to others in like condition, if the Lord will, hoping this will not offend them.

2. *Conferences with others*, about the Church-Ordinance, the Spirits pouring forth; about the New Covenant, the Law Works Mans endeavors, Punishment for sin, Redemption &c. (as before in the Convents.)

4. Of the Lords power in *sustaining her, above 75 days*, by a little water taken once in three or four or five days, and very little beside: [And then raising her by FAITH, p. 55. 56 153.]

All these are here set down, though the later are set down *occasionally*, and not all in this same order.

I. **T**ouching her Earthly Parentage. This Mrs. Sarah Wight was Daughter to M. Thomas Wight, sometimes of the Auditors Office and of the Exchequers Office, (son to old M. Wight of Daintry.) Her earthly dwelling is now with her faithfull Mother Mrs. Mary Wight, Widow, in Lawrence Pountney Lane by Canning-street in LONDON; whose Father was M. Edward Purcell Esquire, of Anstoo near Shrewsberry; and whose former Husband was M. Edward Vaughan Esquire, the Kings Receiver and Surveyor for Northampton-shire, and for Rutland-shire; by whom she had her Son M.

Jonathan Vaughan, lately of All-souls in Oxford; who not long since writ theace a consolatory Letter to this his sorrowful Sister *Sarab*, therein saying thus : [*Dost thou despair, because thy Tempter is a Lyon for his strength ? Behold the Lyon of the Tribe of Judah, Christ the mighty God, who can and will deliver thee out of his paw — He is a Fountain open for sin, and for uncleanness. I verily believe, that although for the present you lie among the pess of no use : yet thy God will make thee a Vessel of Honor, an Instrument for thy Masters use, whereby he will square sinners to his own glory. &c.*] This in his Letter is now fulfilled, and fulfilling.

She that was born of flesh and blood, born in sin, and that was by nature a child of wrath, is now born from above, born of God, having given to her *Faith and Love*, and hath Jesus Christ to her ^a *Brother*, and God to her ^b *Father* // ^c *Mat.12.50.*
 and her ^d *dwelling place*, *He* ^b *Rom.8.17.*
^d *dwelling in her, and she in him* : ⁱ *John.3.2.*
Let him and her that glorisheth, ^c *Psalm 91.1.*
not glory in the flesh, but in the ^d *1 John 4.18,16.*
Lord e alone. ^e *1 Cor.1.29,31.*
Jer.9.23.

II. Touching her Education : In the time of her Mothers deep affliction of spirit, and sore Temptations, she was well trained up in the Scriptures, by her godly faithful Grand-mother, Mrs. *Wight* of *Daintree*. And when the Lords time of Love was, that he vouchsafed to manifest his Grace in Christ to her Mothers Soul ; then the Lord

brought her home to her, she being then about nine year old. She gave her self much to read and study the f *Scriptures*; which though she then understood not aright, yet the Lord by his holy Spirit brought to her *remembrance*, and *opened* to her since her restoring, that formerly she had read, for great comfort and soul-refreshing to her self, and to many others, as hereafter followeth, (which is a great encouragement to all that fear God, to train up their children in the holy Scripture,) as 2 f *Tim. 3. 15. Cap. 1. 5. p. 1. p. 43. 60. Prov. 22. 6. Deut. 6. 6, 7. Gen. 1. 8. 19.*

III. Touching her afflictions. From her Childhood she was of a tender heart, and oft afflicted in spirit. Her temptations were not so great, till she was about twelve years old: since which, they have continued with more violence till *April 6. 1647.* being about four years. [She then not being sixteen years old (as her Mother saith) till *September* following.]

The beginning of her more violent Temptations was thus. Her superior bid her do a small thing, judging it meet and lawful: *She did it doubtfully, fearing it was unlawful:* and as she did it, a great trembling in her hands and body fell upon her, being condemned in her self. About a moneth after, returning home, having been abroad, she had lost her *Hood*, and knew she had lost it. Her mother asked her for her *Hood*: She suddenly answered, *My Grandmother hath it.*

3. *Her deep despair.*

7

Her heart condemned her instantly, and she trembled again exceedingly. And these were the first chief occasions of her deep despair : And upon this, she had cast into her Conscience, that ~~she was both a thief and a lyar~~, and was terrified ever since, that she was shut out of Heaven, and must be damn'd, damn'd, damn'd.

In the last four years, she was oft in such extremities, she could believe nothing but Hell and Wrath — to be her portion; and of late time, that there was no Heaven, nor no Hell, but in her Conscience; and that she was damn'd already, being an unbeliever; and therefore if she could but dispatch this life of hers, there was an end of her sorrows. [A subtle deceit of the old Serpent.] Hence she oft attempted wickedly to destroy her self; as by drowning, strangling, stabbing, seeking to beat out her eyes and brains, wretchedly bruising and wounding her self. (The chief cause of such weakness since:) Many particulars whereof follow in her own Relations.

But the Lord who is her life, and loved her then in her blood, he wonderfully prevented her destruction many ways. Sometimes by one or other at that instant: sometimes staying her in the acting, when no creature was by: sometimes by bringing to her mind some choice Scripture; as this, *No weapon formed against thee shall prosper*, (Isa. 54.17. ps 59.) or this, *None shall take them out of my hand*, or *out of my Fathers hand*, (Joh. 10.28,29.) This

stop'd her sinful act ; but the comfort stayed not.

Many precious Ministers came in to comfort her : in London, these : **M. Tho: Goodwin**, **M. Barker**, **M. Lockyer**, **M. Palmer**, (lately their Ministers in Lawrence Pountney.) **M. Sprig**, **M. John Simpson**, and others. And these came to her in or near Shrewsbury : **M. Hildersham of Felton**, **M. Page**, (Father of Dr. Page now of London) **M. Wright of Wellington**, **M. Smith**, **M. Fisher**, **M. Morgan Floyd**, **M. Moston** : All these, and many more godly Ministers and precious Christians, being acquainted with her sad condition, endeavoring to comfort her ; and she gladly would have received comfort, but it was then hid from her.

Some glimpse she had, especially by means of her Kinsman, **M. John Brown of Shrewsbury**, (a faithful and loving man,) and by one whom he brought with him, *viz.* **M. Daniel Floyd** : but it was soon eclipsed again, and she remained in grievous horror day and night, concluding she was a Cast-away, a Reprobate, walking dayly in the midst of fire and brimstone, as one in Hell already. [Till the Lord (who hath loved her with an everlasting love, and in loving kindness prevented her ruine) at last restored comforts to her, and to those that had prayed and mourned for her. **Isa. 57. 18.**]

And since this her much prayed, and hoped for, *Deliverance*, amongst many that have visited her were these Ministers : **M. Palmer**, **M. Sprig**, and **M. Simpson** before-said, **M. Peters**, **M. Charnock**, **M.**

Adderly, M. Brooks, M. R. Vanning, M. Wiggon of London, M. Tillinghaſt of Suff: M. St. Lovs lately of Ireland, M. Will. Sedgwick, M. Hide of Yorkſhre, and the Relator: Also the Lady Willoughby of Parham, the Lady Renula, and the Lady Clotworb-
y her ſister; the Lady Vermsiden, with her Daugh-
ters Mrs. Sarah, and Mrs. Katherine: Sir Rich: Phi-
lips, and his Lady, Daughter to Dr. Oxenbridge; Sir
Rich: Saltonſtal, with his Lady, and Cap. Price, with
his wife; Dr. Cox, Dr. Debote, Dr. Worſly, Dr. Po-
get, Physicians: Also 2 Mrs. Fines, Wives to my Lord
Say's two elder ſons; and Mrs. Harrison, wife to the
Chamberlain of London: Col. Langbams Wife,
Daughter to the Lady Roberts; Mrs. Sar: Jones, wife
to M. Th: Jones Esq; of Towerhil, Mrs. Remes, Mrs.
Bern of Norfolk, Mr. and Mrs. Liggon, Mrs. Wilson at
Nags-head Tavern, Mrs. Thorp at Grave Maurice,
M. P. Bardon and his wife, Mrs. Owen, and Mrs. Hanna
Allen, Booksellers; Mrs. Manning of Tower-street,
Mrs. Eliz. Waldo, ſister to M. I. Pocock: M. Ellis
and Mrs. Ellis, Mrs. Hawkins, Mrs. Food, and Mrs.
Thare and her Coſins, M. Brigs, Taylor, and his wife,
all neer London-stone: and of their neerer Neighbors,
M. Lewis Merchant, Mrs. Palmer, Mrs. Tarrel, Mrs.
Grace Philips, Mrs. Dupper, Mrs. Airs &c. Befides
her Brother, M. Jonab: Vaughan, then of All-fouls
in Oxford, and her Uncle M. Ja: Wight of Southwark
and his Wife: Many more might be named, who
have been her of late, and have been much affect-
ed by hearing of the Lords wonderful workings
in

in and towards her : But these are sufficient to witness what they have seen or heard and believe ; many of them being persons of note, and of much esteem in *London* among them that fear the Lord : The naming of them, the *Relator* desires may not be offensive to any of them, seeing it is done for the more assuring this great and memorable work of Gods mercy to some, that (like *Thomas*) will not believe it, unless (at least) they may speak with them that have been present with her.

About a moneth before her great deliverance, Satan having but a short time so to torment her, her storms and tempests were greatest of all. She was grievously hurried with temptations ; so terrified, she could not rest at all, for many days and nights together. Whilst she was able to go abroad, her Mother would have her go with her to hear Sermons on the *Lords days*, and on the *Lecture days* there. One *Lecture* day she was gone forth before her Mother ; who missing her, went to the Assembly and not finding her there, came forth, and suddenly went, and sent towards the *Thames* to seek her, where she had been, to have cast her self in, but was stayd from it by the power and goodness of God : and being found, she had a command on her spirit, to go to hear that Sermon, and her mother coming to her, she readily yielded to go with her Mother to the *Lecture* there : wherein was preyed, *what great favour* God will shew towards the stock of the *Jews* that he will graff multitudes of them in their own

Olive pardoning their sins against Christ, restoring them to great dignity, &c. He that preached went into Mrs. Wights house there, after the Sermon, and spake with her Daughter, asking her, if the Lord spake any peace to her thereby. She answered, she would not for all the world, but she had heard that Sermon. Being asked, why so? she said, That God will shew mercy to the Jews, and they are the basest people on earth; that to hate the very name of Christians, and much more Christ himself: and yet that God will call them! This supported her a little at that present, but it stayed not with her; and she was again under horrid temptations, to believe there was no God; no Devil, no Heaven, no Hell, but what she felt with in her.

One day being strongly carried on in that temptation, that there was no other Hell but here in the Conscience; As that famous Mrs. Honeywood had said and done with a *Venice-glass*, (who said, she was as sure to be damn'd, as that was to break; and therewith threw it from her to break it; and yet it brake not;) so did she with her little white drinking Cup, an earthen Cup; she said, *As sure as this Cup shall break, there is no other Hell*: and therewith she threw the Cup with violence against the far side of the chamber; and though it light against the wood, it brake not. Her mother took it up, and said, *Lo here Child, it is not broke.* She got it again, and suddenly said so, and did with it so again, and again, and once again against the edg of the door. Thus she struggled

strugled, and did, four or five times, and yet it brake not; but at the fifth time, a little nip brake out. And now, since the Lord hath created peace to her, she hath desired to drink still out of that *her little Cup*, till their Water-bearer unawares cast it down, and then it brake all to pieces.

In her despairing fits, she several times would turn to the places in *Job* and *Jeremy*, where they cursed *the day of their birth*; and she said to this effect, *Job cursed the day wherein he was born*, & said *Wherefore hast thou brought me out of the womb? Ob that I had given up the ghost, and no eye had seen me*. She turning to the places, *Job 3.3. & 10.18.* and *Jer. 20. 14.* to the end. *Jeremy cursed the man that brought tidings of his birth, with bitter curses, because his Mother's womb was not his grave*; and said, *Wherefore came I out of the womb, to see toil, and sorrow, that my days should be consumed with shame?* But she said, *Have not I much more cause to say so then they had? for they were in a blessed condition; but I am cursed, and must be a fire-brand of Hell for ever.* These and many more desperate expressions, she frequently used; especially in the last month of her sorrows, when they increased dayly, so that her Soul was exceedingly troubled, and she was as it were all shattered to pieces: And she was so weary of her life, and of her self, and of every thing she was never at such a pass, in such extremity, in all her life before.

Her tender and good Mother, attending on her
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continually day and night, to prevent her mischieving
her self, was still upheld with great hopes, that the Lord
in his good time would come in to her with his conso-
lations; yea, she was verily persuaded so.

And this made her sore task the more easie, which
else had been intolerable. Yet when this extremity
had continued long, so that for many days and nights
together her Mother had taken no rest; at last she was
even wearied out with continual watchings, and to
the end her self might enjoy some rest, to prevent harm
to her self, she had spoke to a friend, desiring that her
Daughter might be for a little season with her: which
her friend willingly consented to, and her Daughter
was desirous to go with her, that her Mother might
enjoy rest; but the Lord prevented both in his good-
ness: For when her friend was come, her Daughter
was taken with such an *exceeding trembling*, and
such extremity of sorrow, and trouble, and weakness,
that she was not able to go with her. A fore-runner
of her deliverance.

Then her *Mother* procured a *Maid* that feared
God, to help to look to her, who came that same
day of her so trembling, being *Tuesday, April 6.*
When this *Maid* came to her, she found her weep-
ing most bitterly, and wringing her hands grievously,
saying, *I am a Reprobate, a Cast-way, I never had*
a good thought in all my life: I have been under sin
ever since I can remember, when I was but a Child,
&c.

IV. Touching her Deliverance.

This

This heaviness was greatest, this ~~night~~ was darkest of all, when the day, the joyful time of her deliverance was near at hand. And like as at the beginning of her grievous despairing, about four years before, upon those two sins before-said, a great trembling fell upon her at the beginning of her deep despair and trouble: so now, at the ending thereof, the like trembling fell upon her, such as she never had any other time. And now, thus trembling exceedingly, and weeping, and wringing her hands, she said to this effect: *My earthly Tabernacle is broken all to pieces, and what will the Lord do with me? If I should hang on Gibbets, If I should be cut in pieces, If I should die the cruelest death that ever any did, I have deserved it, I would still justify God, ay if he cast me to Hell.* (Thus it was with patient Job; he humbled himself, and justified the Lord, when his restoring was at hand.) Her hands and her feet were clenched, so as she could not stand. She was tempted and sore urged to blaspheme God and die; and when she was ready to speak, her tongue was smitten. Afterward she being layd down, she said to her Mother, *Let me still, and bear what God will say to me: He will speak Peace, Peace; If God will speak a word of Peace at the last moment, I should be contented.* Then she desired them that none might trouble her, but that she might lie in peace: And she lay still, as in a sleep, (or as in a trance rather,) from that Thursday night, April 6. till the last day of that week (call'd

Saturday) at night, except when she called for a little water to drink, and drunk two or three cups of water. No other sustenance she took all that time. And this was the time of love, when the exceeding Riches of Grace was advanced.

April 14. 1647. that Saturday at night about midnight, or after midnight, she began to express the first expressions of comfort, of such Soul-satisfying comforts, that ever she so manifestly, [though her soul enjoyed them from that Tuesday night before; as since her Trances ceased she hath declared,] even now, when all mens help failed, and when all means before used could not do it, and when now she was made uncapable that way to receive it, being now struck both blind, and deaf: her eyes being it closed up, wrapt up together: [As Saul, who called Paul, when the Lord converted him, was three days without sight, and could neither eat nor drink, Act.9.9.] And thus she began; *My soul thirsts for the water of life, and I shall have it:* (four times in ardency of spirits uttering those words: then adding,) *A little water good people, a little water.* So she drank two or three of he little Cups of water. Then she sate up, and with a most sweet and heaven-countenance, and with much brokenness of heart, an humble melting manner, tears sometimes tickling down, she spake with a low voyce, as follows.

Abraham Jesus Christ should come from the bosom

The exceeding riches of
of his Father, and take the nature of man upon him,
and come in such a low estate, and lie in a manger.
There's three sorts of people in the world; a higher
sort, and a middle sort, and a lower sort: Christ came
to the lowest soul, he lay in a manger, a contemptible
place. Do you not see an excellency in him b? Do you
not see an excellency in him? I tell you, there's more
excellency in him, in his lowest state, his meanest
state, than in the world; ah, then in a thousand
worlds. Who came he to dye for? for sinners ab for
the greatest sinners the chiefest sinners, the chiefest
sinners c. A dying Christ for a denying Peter, a dying
Christ for a denying Peter, a dying Christ for a den-
ying Peter. Peter denied him, and yet he dyed for
him d. Go tell Peter! Go tell Peter! Ah Peter! And be-
then she paus'd a while, as admiring it, and proceed-
ed thus: For a Peter! for a Mary Magdalen! for a thief
on the Cross! that none should despair: A crucified Christ
for a crucified thief! A persecuting Saul be-
comes a beloved Paul! for the chiefest sinners! the
chiefest sinners f! Not the proud Pharisee but the poor
Publican g. No sin separates from Christ, but do-
the sin of Unbelief: and this is the Faith, believing not
a full Christ, to a nothing Creature; a full Christ, one
to a nothing Creature g; a full Christ, to a nothing H
Creature: To me, the chiefest of sinners; yet I am but
rained mercy * through unbelief. Christ came to

* She meant being to find faith, but to give faith to
then in unbelief. Christ came to me when I was in
my unbelief.

[Then she said pausing,] There's a fountain open, for Judah, and for Jerusalem ; for sin, and for uncleanness: A fountain open for Judah, and for Jerusalem, for sin, and for uncleanness. A fountain, not streams but a fountain, open: an open fountain. If a door stand shelving, you cannot come in, but you must thrust to come in : but if it stand wide open, then there's freedom for you to go, freedom for you to go.

It's open * for Judah, Judah that played for the Harlot; yet God saith to Judah, Return, though thou hast played the Harlot with many lovers; Return, for I am married to thee. For Judah, and for Jerusalem: And for what was Jerusalem ? her skirts were full of blood, her streets were full of blood &c. Yet the fountain is open for Judah, and for Jerusalem. For sin, and for uncleanness: for all sin; for the greatest sin, the chiefest sin and sinners. Who is this fountain? Jesus Christ be he is this fountain * : a filling fountain, and never dry; a filling fountain, and never dry; a filling fountain, and never dry. Who is a God like to thee? pardoning sin in all sin; sin past, present, and to come &c: even not only pardoning sin, but passing by the transgression of his heritage; Passing by dayly sins and frailties. He retains not his anger for ever: He is slow to wrath but he delights in mercy: He is slow to nothing but to wrath; but he is swift to mercy. His wrath is but a little, in a little wrath: and what's that ? but with an everlasting kindness will he shew mercy on: His mercy and his kindness is for ever, for ever. Christ was first crucified,

* The house of David is of Judah, Matth. 1. 1, 2, 6.

crucified before he was glorified p. Before you receive a Christ glorified, you must receive a Christ crucified. (a Luk. 2.7. b Phil. 3.8. c 1 Tim. 1.13-15. d Mat. 26.72. e Mar. 16.7. f Luk. 18.14. 2nd 22. 31,32. g Joh. 5.40. & 1.16. 2 Cor. 13.11. h Zach. 13.1. i Jer. 3.1,14. k Jer. 2.34 2 Kings 21.16. * Joh. 7.37. Rev. 1.5. l Luk. 1.33. m Mic. 7.18. n Heb. 10. 10,14. Isa. 54.1. p Luk. 24.26. Rom. 8.17.) [Thus the Lord openet her mouth to speak much of it in the words of the *holy Scriptures*, April 10. &c 11. and so also April 13. and 15. and 17. April 19. 20, 25. &c. as hereafter followeth, though she remained deaf and blind till April 19. from April 6. except part of April 15. and 17. (the Wonder followeth, p. 25.30.) nor could she see to read, by reason of the weakness of her eyes, till about the midit of May, nor well then till June 11. p. 138.. But as our Lord Jesus promiseth unto his Disciples, that *his Spirit should teach them all things and should bring to their remembrance what he had said unto them*, John 14.26. So now he thus far graciously per-
son'd it to her. She neither cited *Chapter* nor *Verse* now, nor usually afterward. Her own words being writ down by the *Relator* first, he then added (in a parenthesis) such places of Scripture as were suitable to them, for better satisfaction to many; the *letter* a, b, c, &c. with the proofs, are suitable to her own words preceding, where the like *letter* is.]

Those her gracious expressions before said (and more

more to the like effect) she uttered after midnight, *April 10. or 11.* and then ceased, and lay down: and continued silent from *April 10.* till the *13.* being *Tuesday* at night following; neither speaking nor eating, nor drinking any thing in the mean while.

When her Mother had moved her to take somewhat, laying her hand upon hers (for she heard not what was said unto her) she spake as one troubled at it, and said, *Why do you hinder my Communion with God?* and remained troubled, sighing about it, for some time after; which caused a forbearing to urge her therein.

Tuesday night, *April 13.* first having started suddenly, she said, *The Devil fights with me, as he did with Michael and his Angels* * : *Do ye not see him?* *Do ye not see him?* [and she struck with the back of her hand from her, and thus proceeded.] *But the Angel shall prevail, the Lyon of the Tribe of Judah shall overcome him. The accuser of the Brethren is cast out: the accuser of the brethren is cast out: the accuser of the brethren is cast out.* ^a *Jesus Christ came to destroy the works of the Devil* ^b *a.* *He took our nature upon him, that he might be partaker of our sufferings* ^b *b.* [Then she added,] *Come Lord Jesus, come Lord Jesus* ^c *c.* *But why say I, come? He is come, he is come, he is come: He hath dispossessed the strong man* ^d *d.* *and hath taken possession of my Soul* ^e *e.* *and will e dwell with me, for ever, for ever, for ever.* (* *Rev. 12. 7, 14.* a *1 John 3. 8.* b *Heb. 2. 14.* c *Rev. 22. 10.* d *Luke 11. 12.* e *John*

14. 16, 23.] How near are the Saints to Christ ? They are his Jewels : nay, they are his signet on his right hand: nay, they are his seal on his heart g ; they lie in his bosom. When you take a thing out of a mans bosom , you cannot take it but you must touch the man (clapping her hands on her brest) [f Adal. 17. g Cant. 8. 6.] That that I admire most is , that Christ took our nature ! he took our nature : men and Angels admire it ; aye and devils too if they can. When the Lord doth any great thing he puts his I to it : I, even I am he b. I'll make a new Covenant : I'll write my Law in their heart : I'll pardon your sins : I'll do them away as a thick cloud k. I change not, therefore are ye not consumed † Ah what a foolish Creature am I ? I could not endure to hear one speak of the Devil, and I was as bad as he l, in distrusting of God that dyed for me. Oh that the world knew Jesus Christ ! Sure they would not distrust him m they would not despight him , they would not persecute him, Christ taught Simon how to bear the Cross ; he bare it first himself. I was found of them that sought me not, and to the Nation that looked not after me, I said Behold me, behold me n. [i Isa. 43. 25. Jer. 31. 31. 34. k Is. 44. 22. † Mal. 3. 6. l i Joh. 5. 10. m Joh. 4. 10. n Isa. 65. 1.] Then speaking somewhat louder, o As aye [Holy she said, o Love him, love him, holy] u repeated nine times in the Greek of Plantins Edition, which is counted the best. o &c. these words she repeated nine or ten times, in ardency of affection. [o Pro. 8. 17, 23.] Then she desired a little water See the like in Mrs. Drake revived, p. 139, 140.

to drink : [she never having loved strong drink ; nor wine nor strong water, since she was born : of late, small beer or water was her usual drink : but now since Saturday the 27. of March, 1647. (when she took a little broth) till this day of the writing of part hereof, being May 19. these 53. days together, she hath taken no outward sustenance at all, but onely two, or three, or four cups of fair water at a time, and once of late a little broth, and casting it up again, unable to keep it ; and taking this also onely once in two dayes, or in three dayes or more, between the times of her taking thereof, never taking it two days together : and yet she looks better now, then she did seven or eight weeks ago.] Desiring water, she said, *Give me a little water, good people ; Christ hath given you water freely.* Then she drank her little white Cup full once and again, and said, *I pray you give me some more : Jesus Christ when he turned water into wine, he turned not cups full, or glasses full ; but firkins full a. If you give a cup of cold water to a Disciple, you shall not lose your reward b.* [a John 2.6. b Mat. 10.42.] Then she drank two cups more, and proceeded thus, in the same tender-hearted manner : *As I live, saith the Lord, I will not the death of a sinner. He hath sworn it, he hath sworn it, that he delighteth not in the death of a sinner c.* He hath said, *I'll never leave thee, no I'll never forsake thee,* no d. (c Ezek. 33.11. *d Heb. 13.5. v μη, id' ομη) [Thus she added the Emphasis, *No* ; that is, more then

in the Greek, then in our Translation. though she be no Grecian] and then added, *What am I? a poor empty, disconsolate, sinful, vain, contemptible worm: a poor, wretched, empty unthankful, sinful, vile, contemptible worm, to tread upon: Yet hath Jesus Christ loved me. That that I admire most is, that Jesus Christ should dye for such a one.* Rom. 5.6 8 9.

Then being sensible of her bodily illnes, having kept her bed since April 6. she said, *I am sore from the crown of the head to the foot; but 'tis nothing, 'tis nothing. When Jesus Christ was in the world, he cured bodies, and not bodies only, but Souls too.*

Then turning her self in the bed, she said, *Now I have my desire; I desired nothing but a crucified Christ, and I have him: I desired nothing but a crucified Christ, and I have him; a crucified Christ, a naked Christ; I have him, and nothing else. I am sore all over; I can neither bear nor see: I desired him so, and I have him so; and I have nothing else. And said, We should be as well content to bear the Cross of Christ, as the Crown: For he was made perfect by the suffering, and he had no sin; it was for us: Therefore we should be contented to bear the Cross b. [f Gal. 6. 14. Act. 20. 24. g Heb. 2. 10 h i Pet. 2. 21. 22.]*

Hab, had I known this, I would not have been in such a condition as I was, (meaning, it seems, in murmuring, and not waiting patiently the Lords time,) But Gods time is the best time to reveal himself, and to open mine eyes to see, and mine ears to hear; and he gives power to wait, (as page 25, 30, 34.)

Was I afraid to name the Devil ? Nothing but free Grace makes the difference between me and the Devil. All's free, mercy free, and goodness free, and love free. The Lord proclaimed his own Name he called himself Gracious, Merciful, Long-suffering. (Exod. 34.6.)

Ab. how sick am I at the heart ! what a stich I have ! Soon after she said, I thank you for giving me the water ; Jesus Christ hath given you water : He hath given you, and he will give you more. Mat. 13.12.

She said also, God hath two thrones ; one is in the highest Heavens, the other is in the lowest hearts. He dwells as truly in the lowest hearts as in the highest Heavens in the poorest contemptible heart k. When Solomon built a Temple, he said, The Heaven of Heavens cannot contain thee ; and how shall this house that I have built l? But God builds a house for himself to dwell in ; and he dwells in it for ever, for ever, for ever. Do you not know that God hath two thrones ? the highest heavens, and the lowest hearts ! Happy is that people that is in such a case, whose God is the Lord, whose joy is their strength m (k lla. 66.2. l 1 Kin. 8.27. m Psa. 144.15.) And so saying, she smiled, her eyes being still fast cloed. So she lay still, and was not heard to speak any more, from that Tuesday till Thursday following.

Thursday, April 15. 1647.

This day, about 7. of the clock in the morning, she began thus : Daniel in the Lyons den ; the three Children in the fiery furnace n, the Lord delivered them

them and so he dor'd me. (n Dan. 6. end. Dan. 3. 26. 28.) Then calling for water to drink, she said again (as formerly) *Christ hath given you water to drink freely, give me water freely:* so she drank three or four times her little cup full of water. And she still remaining deaf, and with her eyes fast closed up, she said? *Have not I a Mother somewhere? I pray you pray her to pardon me the murmurings against her; for nothing else troubles me.* God hath pardoned. *Hath the Creator pardon'd, and shall not the Creature?* Thus speaking, the tears ran fast down her cheeks for a great while: and she said, *When the Prodigal came home, his earthly Father pardoned him o: And will not my Mother pardon me?* If she should, it is not that will do me good: if she will not, it lies heavy upon me, but God hath pardoned me. (o Luk. 15. 20, 32.)

[Another time, when many were present, she said thus, with tears trickling down, *If any did know what it is to murmur against God, and against a Parent, and felt for it what I have felt, they would never do it: Nothing more burdens me, then my murmurings and disobedience against my Mother.* This she spake weeping. [What a warning is this to all Children that have murmured, or been disobedient against Father or Mother, to repent in time, & seek pardon and mercy for help against it, lest it be as heavy a burden unto them, when they are in trouble, as it hath been to this handmaid, (p. 30, 39. 42.) & to divers others.] Yet she said, her disobedience was

not

not wilful, but she was burried to it in the violence of temptation.]

Then she desired her Mother might come to her, to testify that she had pardoned her; yet could she then neither hear nor see, but said, *I know a Jacob, from an Esau.* Her Mother came to her, and took her Daughters hand, & put it to her own neck, where her Daughter felt a skar, that was there through the enemy; whereby her Daughter knowing her, cast her head into her Mothers bosom, and wept greatly, and kissed her, and stroked her face, and said, *I knew you Mother, and I love you with another love then I loved you before.*

Then she asked for water to wash her EYES, desiring she might now see her Mother also, and that she might hear her Mother speak, and tell her, that she had pardoned her disobedience. And water being brought, her eyes were washed; and they being still fast folded up, Mrs. Dupper her Neighbour in Lawrence Fountney lane, held open her eyes, and she saw and knew her Mother; and then immediately her EARS also were opened, that she might hear her Mother speak to her; and she testified to her that she had pardoned her, and loved her as her own Soul. And then her heart was at rest, she was satisfied: Her hearing then continued about half an hour, viz. till she ceased then to speak, and then it was again taken from her, and her eyes were presently closed up again. In this time of her hearing, her Mother told her that her Brother

Brother was come, viz. Mr. Jonathan Vaughan, her Mother's son by her former husband, [Who being then a Student of All-souls Colledg in Oxford, having remained three several years, was now come to London, to see his Mother and Sister and other friends, & was to return thither again shortly. From thence he had lately wrst a consolatory Letter to his Sister, expressing his confidence that Jesus Christ, the Lyon of the Tribe of Judah, both could and would deliver her &c. Of which her Mother also was perswaded, and waited for: by which the Lord the more enabled her to bear this sad affliction, that had so long continued.]

She was glad to hear of her Brother that had mourned and prayed for her, that he was now come at such a time: and she desired to see and hear him; But at that time he was abroad. And before he came, she had ceased speaking; and then remained without speaking or drinking, and without sight or hearing, these being again taken from her, from that fifteenth, until the seventeenth of April. On the same fifteenth day, she asked if her Brother or the Maid would go to Mr. Sympon, to desire him to come to her. When he came, she had done speaking, and seemed to be in a trance, and would not speak again till her time came.

On the same 15th day before she ceased, she further said, I thought I was the bad thief, but now I see I am as the good thief. I was really crucified with Christ a, though I was not in the appearance of any bodily

bodily eye, but as I was in the loyus of Adam when he sinned b. I was the nails in his hands and in his feet, and the spear in his side c. (a Gal. 2. 20. b Rom. 5. 12. Heb. 7. 9, 16. c Isa. 53. 5.) The maid desired her to eat something : she answered, I cannot, I am full.

Again, she said, How old am I ? [Her Mother said, She shall be sixteen years old in Septemb. next, 1647. She went on in her speech thus,] Thirteen, fourteen, fifteen, sixteen, so long I have been a filthy sinner. Now I have been four days in the grave, with Lazarus d. (she having been four yeers in deep despair,) and now I am risene to live with Jesus Christ for ever in glory. He led captivity captive, and received gifts for men, even for the rebellious e. He came to the poor Publican, that could but speak one word : not to the proud Pbarisee, that used many words f. Jesus Christ said The Cup that my heavenly Father gives me to drink, shall I not drink it ? He drank the dregs, the very dregs, and he had no sin g. & shall the Saints think much to sip of the Cup, when he drank of it before us ? The yoke of Christ is easie, and his burden is light i; but the yoke of sin is heavy, and wrath is heavy. The yoke of Christ is easie, because Christ helps them to bear it himself, and that makes it easie. The Saints should have no sufferings, if it were not for their good k ; else they should have no sufferings at all. [d Joh. 1. 13. 9. e Col. 3. 1. f Ps. 68. 18. g Lu. 18. 13. h Jo. 18. 11. i Mat. 1. 1. 28. k Ro. 8. 28 3. l.] Christ comes leaping over the mountains, and skipping over the Hills. There's nothing in the Son but

mountains of sin, & hills in of corruption. He doth not come running nor walking, but leaping and skipping to a poor & bewildred Soul; not to a Garden ready trim'd; he trims it for himself to abide in for ever, for ever. If we confess our sins, he is faithful & just to forgive us. One confession, and two things to that, Faithful and Just. He'll give water of life to them that thirst p: Not only water but water of life. He bides himself, that we may seek the more earnestly after him q, and that he may receive himself more fully. I that was an enemy, am made an heir with Christ to live in glory, for ever, for ever. Christ is my Brother, my elder Brother r. [1 Cant. 2. 8. m Luk. 3. 5. n Hos. 2. 14. o 1 Joh. 1. 9. p Rev. 22. 17. q Hos. 5. last. r Mark 3. 35.]

How sweet are the teachings of the Spirit to my Soul! Sweeter then the teachings of men and Angels: They may speak much to the ear, and that's well; but they could not say to my Soul, Thy sins are pardoned, and Christ Jesus loves thee.

These and moe heavenly expressions she uttered in an humble gracious manner that same fifteenth day. The relating of them thus breakealy, cannot so affect the heart, as to have heard her self so tenderly speak them. For this half hour or more of her now speaking, the Lord restored her hearing, wherein she both saw and heard her Mother, as two days following she saw and heard her Brother also, whom she longed to see and hear, and was satisfied. And having thus spoken

spoken what she desired then to say, she ceased, and rested. And then both her sight and her hearing were again taken from her : She being as asleep, but it seems slept little ; but in that resting time, much enjoying communion with Jesus Christ, her Souls rest. So was she silent from that morning, *April 15.* till the morning of the seventeenth day. The night following, *April 16.* she was very sick, labouring for breath as if she should have dyed.

April 17. being the last day in the week, in the morning, she asked for water. A little being given her to drink, she said, *Give it me freely, Christ hath given me faith freely, and love freely, and joy in himself.* And having thus drank, she proceeded thus :

We love him because he loved us first a: We rejoice in him, because he rejoiced in us first: We desire him, because he desired us first. I could not believe that I should be saved : but now, if man and Devils stood there, before my eyes, and should tell me, I should not be saved, I would not believe them. I see him that is invisible, and look on him whom I have pierced, and I mourn over him. Do not you love him? If you saw him as I see him, you would admire him. A sight of him would satiate Nasons. A sparkle of him is more glorious then the world b. [a 1 Joh.4.19, b Phil.3.8. Mat.17.2.]

This day she asked again for Mr. Simpson, and for Mr. Jeffer : She answered her self thus, *I cannot bear,*

bea^r, and why do I ask a question? After this, she rememb^ring her Mother had told her that her Brother was come, she spake of her Joseph, (for so she called him) and now she was desirous to see him: And said, *Mine eyes have seen my heavenly Joseph, and why shall I not see my earthly Joseph? The Lord hath opened my spiritual eyes, and why should I not believe that he will open my bodily eyes?* And she called for water to wash her eyes: and having washed her eyes, her Brother being present by her, she saw him, and took him by the hand, and pull'd him, and told him of *the greatness of the love of Christ, saying Why came he from the bosom of the Father, but to dye for sinners? the chief of sinners? and that makes the grace great.*

She then told him what condition she had been in thus (in a sweet humble manner,) *I was at the very brink of Hell, and Jesus Christ pull'd me out. And how can I but love him? He came for the disobedient, and unhol^y and unthankful; and for murmurers, as I have been a. If any any one see and feel what I have seen and felt, they would take heed of murmuring against a God, and a Parent. Yea never murmured so much against God, and against my Mother, as I have done; Ab, ab ab, (sighing and weeping as she spake.) But I speak the rather (said she) that none should despair, because I have found mercy b. [a Mat.9.13.b 1. Tim. 13.16.]*

I am not able to express how sweet that word is, Be bold, O Daughter of Jerusalem, by King Habi^b (smiling

(smiling at that word) thy King cometh, meek meek,
cometh meek riding on an *Ass*,* even on a *Colt*, the
foal of an *Ass*: not on a *Horse* ready trim'd: He
comes to a wilde *Asses* *Colt*† to one unaccustomed to
the yoke, as Ephraim was*. Yet Ephraim was a dear
son, a pleasant child. They cast their clothes on the
Ass. He cast his skirt over me; not a scanty skirt, a
skirt that covered all my filthiness. My beloved is
mine, and I am my beloveds. As an apple-tree is a-
mong the trees of the Wood, so is my beloved among
the Sons d. What a pleasant thing is an *Apple-tree*
among the trees of the *Wood*? There's both protec-
tion and provision; there's protection from the beat,
under his shadow; and his fruit was sweet to me,
there's provision. Christ is protection, a shelter: a
shelter from the storms e. Christ keeps his Church
himself. Men put others in their Garisons: but
Christ keeps his Church his own selft. I that was a-
far off, far off from peace, am made nigh by the blood
of the Cross g. [Mat. 21. 5. f Job. 1.12.* Jer. 31.19. 20.
d Cant. 2.3. e Isa. 4.6. f Ps. 121.4. 5. lsa. 27.2. 3. g Eph.
2.13.] Her Brother spake aloud to her, to take some-
what to refresh her body. She then heard him, and
answered, I cannot. I have what I did desire, I have
a crucified Christ: I am so full of the Creator, that
I now can take in none of the Creature. I am fill'd
with heavenly Manna h. I am sore from the crown
of the head to the sole of the foot. But let the Lord
do what he will with me: let him take me to his eter-
nal rest; I am content; or leave me in this vale of
misery,

The exceeding riches of
misery. I am content i. Thou art a free agent ; thou
workest when thou wilt, and where thou wilt.

She said moreover, Let the Lord do with me
what he will : if he throws me into Hell, I'll be con-
tent, because I have deserved it k. But his mercy
will save me in the day of wrath l. (h Joh. 6. 33.
35. i Phil. 4. 11. k Ezra 9. 13. l i Thes. 1. 10. Eph. 2.
3. 5.)

There is no sin separates the Soul from Christ but
the sin of unbelief m. And this is all the faith I look
after, believing a full Christ to a nothing Creature,
a full Christ to a nothing Creature n. Nothing makes
a difference between me and the Devil, but free
grace, free grace o. He hath not forgot to be gracious,
he hath not forgot to be merciful, though I often said,
he had: He hath not forgotten to be gracious, though
I said he had p. She prayed for her beloved Joseph,
her Brother, to this effect : Blessed be Joseph of the
Lord. The good will of him that dwells in the bush,
be on the head of Joseph, and on the top of the head of
him that was separated from his Brethren q. (m Joh.
5. 40. n Joh. 7. 37. o Ephes. 2. 18. p Isa. 49. 14. 15.
q Deut. 33. 16.)

She asked for the same persons that she had na-
med before ; and said, They have sought the Lord
for me, desire them to praise and magnifie the Lord
with me. When these came, she had ceased speak-
ing, and then she lay still without speaking or drink-
ing till the nineteenth day ; having not eaten an
thing at all since the 27. of March, not drun-

any thing at all ; but two or three of her little cups of fair water ; and that only at once in two or three days ; as is before-said.

April 19. She put her finger to her mouth, desiring water. And one cup was given her : then she began, thus : *God is a refuge and a shield, from the storms and tempests : He hath avenged me on my adversary,* (meaning the Devil,) *that thought to be avenged on me : and I thought he would ; but the Lord hath avenged me on him. Shall the unrighteous Judge do justly ?* (meaning, in avenging the Widow on her adversary:) *and shall not the righteous Judge do justly ? yea a thousand times more.* Happy, happy, happy are the people that have the God of Jacob for their excellency, and whose strength is in the Lord ; Behold, the Lord will come with a strong hand : He shall feed the flock like a Shepherd : He shall carry his Lambs in his arms. I have born thee from the belly, which have carried thee from the womb, even to thy old age : I am he : and even to hoary hairs will I carry thee up. He wait on him that hides himself from the house of Jacob w. [1 Luk. 18.6,7. & Psal. 144.15. & Isa. 40.11,12. & Isa. 46.3. 4. & Isa. 8.17.] He hides himself from the house of Jacob : yet they were his people. Thou art worth the waiting for, if they should wait from the day of their birth to the very day of their death ; even one glimpse of thee is worth all. He that walks in darkness & feeleth no light, let him trust on the name of the Lord, and stay himself upon his God : his God, though he be in darkness, stay on his God. Isa. 50.10,

Bodily sustenance being offered to her, she not having eaten any thing at all during tweaty four dayes last past, nor drunk any thing at all but fair water, and but very little of that; she thus answer'd, *Do you think I do not eat? How do you think I live?* Being asked what she did eat, she said, *No eye of man sees it but the eye of God. None could taste the sweetnesse of the Manna by looking on it none but they that eat of it; or of the honey out of the Rock.* x. The redeemed of the Lord are a Royal Priesthood, a chosen Generation. He hath made us Kings and Priests unto God, (x Deut. 33.13, y 1 Pet. 2.9, Rev. 1.6.) More precious then gold, gold of Ophir. The Lord hath avenged me on mine enemy, that roared over me night & day to have devoured me, but he hath delivered me. They that know thy Name & will trust in thee, because thou Lord never failest them that seek thee, (z Psal. 9.10.) Before she called (meaning her self) he answered: whilst she was asking, he heard, and delivered me from all my fears. She asked again, Will not Mr. Jesse, and Mr. Simpson come, to praise and magnifie the Lord with me? they have prayed for me. Then were her ears opened, that since A. pril 6. had been deaf, except onely at that time that she longed to hear that her Mother had par don'd her, and that she might see and hear her Brother. For then she being asked, whether she desired to live, she heard and said, *I am content with what the Lord will, though I had rather dye.* Being told Mr. Jesse and Mr. Sympson desired she might live: they

they? said she: I must do what the Lord will. The Cup that my Father gives me to drink, shall I not drink it? whether to live or to dye.

Her eyes still being weak, and closed, she asked, whether it was night or no? it was answered her, it was night. She said There will be a day, when there will be no night; but the Lord and the Lamb shall be the light, and walk in the midst of it [Rev. 21.23 25, 3.] The Lord hath delivered me from my enemy, from the roaring of the Lyon that roared over me; the Lord hath trippled over him. And speaking of this to her Mother, she said. Do you not say 'tis well Mother? And praise the Lord: He is able to save to the uttermost all that come to the Father by him, [Heb. 7.25.] You may trust me now mother, and not be afraid of me, (meaning of hurting her self with a knife, or water, as formerly she oft had attempted,) for if no body look to me, the Lord will keep me; and the good Samaritan that healed my soul d, will heal my body too, [c 1 Pet. 5.8. d Luk. 10.13.] and so he did, p. 133. To Hanab Guy that looked to her, and watched with her, she laid, The Lord will reward all your labour of love. So she lay down and spake no more till the next day at night.

April 20. at eight, there being divers neighbours and loving friends come together to see her, Mrs. Collet, Mrs. Caron, Mrs. Dupper, the Relator, and divers others, (about twelve or more,) which greatly desired to hear her speak, being greatly refreshed with what they had heard of her expressions, (the

D 2 Lord

Lord having been praised in her behalf both in that *Parish* and in *Ab. Churcb* their neighbour parish, and elsewhere, where prayers had been put up in her behalf; she now lying still, and had not spoken two days together since *April 6.*

These desiring, if the will of God were so, that they might hear her self speak: she lying with a lianen cloth over her eyes, which were very weak; the Maid told her, *Mr. Jesse* was there: (he being in the company near to her) She then began to speak to him, and said; *O magnifie the Lord with me, for he hath delivered me from all my fears: not from one, but from all my fears a.* [a *Psal. 34.4.*] This she spake as all that follows, with a low voice, in a humble, modest, melting manner; her tears sometimes stopping her speech. He and the rest, listned, and were greatly affected in hearing her. It cannot affect so much in hearing it at second hand, as if you had heard her self, with such brokenness of heart uttering it. She proceeded on thus, (which presently was writ down) *He hath regarded the low estate, the * base estate of his handmaid. I rejoice in him. I mourn over him, whom I have pierced c. It was not Judas or Souldiers, so much as I, that pierced him. I thought I was the bad thief: but he hath said to me, as to the good thief d. Thou shalt be with me in Paradise. The earthly Paradise was a Type of the heavenly Paradise. That was fading and lost, but this endures for ever.* [* b *Luk. 1. 48. c *Zac. 12.10. d Luk. 23.43.*]*

O praise the Lord with me for he hath heard me, and

and looked on me, the vilest of sinners the worst, the
 chiefest of sinners: on me that was rebellious disobedient, unthankful, unholy, a murmurer, as much as ever
 the Children of Israel in the wilderness (the tears of
 trickling down, and she stopping, through her weeping;) & their murmuring kept them out of Canaan. [e 1 Cor. 10.10] but though I have so murmured he
 bath saved me. I was at the very pits brink at the
 very brink of Hell: & the Lord fetcht me out. And is
 he not worthy of praise? The Lamb is worthy to open
 the book. For none in heaven nor earth, neither men
 nor Angels, could open these brazen gates, this Iron
 door, this hard heart of mine, but he [putting her hand
 to her own breast.] When I confess my sin, he forgave
 me the punishment. I could never confess my sin till
 now; but he made known his mercy to me; though I
 sought it diligently to confess it. Being asked, when
 was this that she confess her sin? she said, Now since
 I saw his mercy, and now he hath made known to me
 his mercy. Nothing but the sense of his mercy, could
 ever bring me to confess my sin; indeed [f Lu. 15.8.] I
 would fain have got comfort by my own workings my
 own doings, or from a creature, & I spake to men: but
 I never could get comfort by the creature, but the
 Lord himself did it. I could not love him till he made
 known his love to me g. to me the chief of sinners. If
 all the sins in all the world were in one party, I thought
 it was all nothing to mine. I could not find any in all the
 Scriptures that obtain'd mercy, that was in my case.
 Yet he hath shewed mercy to me the chief of sinners h.

(gi Joh.4.19.h 1 Tim.1.15.) O, that he should come from the bosom of the Father to dye for sinners ! for me the chiefeſt of sinners ! If all the men in the world ſhould have told me, that Christ dyed for me that my ſins were pardon'd, I could not have believed them : But now, if all the men in the world, and Angels, and Devils ſhould tell me they are not forgiven, I would not believe them.

What paſts did I take in going to men, to have them ſpeak comfort to me & they could not do it ? But Christ did it in a moment. They that knew his Name will truſt in him, they cannoſt but truſt in him. If the world knew him they could no: but love him: He is the chiefeſt of an thouſand k: He's more to be desired in his loweſt estate then millions of worlds, if millions of worlds were all in one. (i Ps.9 10 k Cant.5.10.)

Bebold O Daughter of Jeuſalem, thy King comes meek that he might teach his people meekneſſe. He came on an Aſſes colt, not on a Horſe finely trim'd, to an unriam'd Heifer unaccuſtomed to the yoke, (to me, that was ungodly unprepa'red,) to Eptraim, that was as a wilde Aſſes colt. Surely, after I was turned I repented. I could not turn to him nor love him, till he ſhow'd his love to me & turn'd me. (1 Jer.3 1.1 P.19.)

Praife the Lord with me, that hath ſhewed mercy on one in ſo desperate a caſe as I was in. I could ſet nothing before me but curse, and hell, & wrath, night and day: O that others may bear what God hath done for ſuch a one, Ps 66.16. I would none may Despair of Gods mercy, that hath done thus for me. If any did

know

know what it is to murmur against God and against a Parent as I have done, and felt what I have felt, they would never do it. (A like warning is pag. 24.)

" The Relator having heard she now had not eaten " any thing at all for twenty four days or more, and " drunk nothing in all this time since April 6. but only " fair water; neither that, but two or three little cups together once in two or three days : He desired her, if she could, to eat, to preserve life; for when the Lord saith, *Thou shalt not kill*, he implies the affirmative, *Thou shalt use all good means to preserve life*. (Jam. 2.11.) And though he, and all those present, where so affected, even to admiration, in hearing a child so speak; yet he wished her to forbear speaking too much, because it spent her, she being so very weak: She said, In rest and returning shall I be saved, in quietness and confidence shall be my strength. I have Manna to eat of: he feeds me with hidden Manna. It was pleasant to the eye o, but they felt no sweetness by looking on it, but by tasting of it. (in Isa. 30.15. in Rev. 2.17. o Num. 11.11.) When she ended her speech, she desired he would praise the Lord with her; which he performed accordingly, those before said being present.

¶ [Another time, when one gave her a Posie, she looking on it, and smelling its sweetnes, commend- ed the workmanship of God in the several flowers, saying to this effect; The flowers are all fragrant, and some more fragrant then others; they have different colours, and different smells; and all come out of the

earth. So are the saints they are all in Christ p & in him they all are sweet and savory: but are of different strength & judgment q The strong should bear with the weak, and not despise them r.] (p 1 Cor. 1.30. q Chap. 12.23. r Rom. 15.1.)

April 25. Being cal'd the Lords day, when many Christians were come to see her; amongst others, Mr. and Mrs. Liggon, the Relator, Mrs. Jones Mrs. Aires, Mrs. Gr. Phslips, and others. In like humble manner, her tender eyes being covered, and lying still, (as she had kept her bed, being very weak, since April 6.) with a low voyce, as speaking to her self, she said (as the Relator then took it,) How sweet is it to my thoughts, that an infinite God should be a rock and a refuge to a finite Creature! a sure rock and binding place from all storms and tempests whatsoever: [Pl. 46.1.] When the man was wounded by theees, and lay by the way; the Priest and the Levite passed by, they passed by & helped not: the creatures comfort fails & then the good Samaritan helps a. Christ saves whom none else will or can: and when there's nothing in the creature to move him. The wounded man did not first desire the Samaritans help. The deeper the wound is, the more honour to him that cures him. He set him on his own beast; leaves him yet to himself to go where he will: but brought him in, and gave two pence for him. I believe that holds out faith and love b. None cared for him, refuge fail'd, then Christ helps, & takes care for him c [a Lu.10.35.b Gal. 5 6. c Ps. 27.10.] One speaking to her, of her former evdation, how far she was then from hope evet to ob-

rain mercy, she said; If all the world should be saved, then it may be I should be one; but else no hopes for me. That Peter, Mary Magdalena David, Manasses were saved; it was nothing to me: no, if Judas should be saved, yet should not I. All their sin, and Pauls in persecuting, and the Thieft on the cross, and Judas, and all I could read of, or hear of; if all their sins were all put together in one; yet all were not so bad as I. Yet I obtained mercy, that I thought my time of mercy was past, and that I was damn'd already through unbelief. I said many a time, There's no hope in my end; and I thought I saw it. I may say, It was good for me to be afflicted. I prize his mercies the more. [Ps. 119. 69.] All terrors could not humble me, but the sight of his mercy did. I could never be kindly humbled till then. It was not mine own fitting, or mine own bumbling but Christ's fitting, & Christ's bumbling; when he looks on such a one, he bumbles. He comes with his power on the soul, & causeth the soul to believe. [Ephes. 1. 19.] My tongue was not able to tell the misery I was in before continually, and now my tongue is not able to tell what love & mercy hath bin shewed to me I can never enough expreſe his name. I would fain have bin dissolved to be with him g. It was a hard thing for me to be content to live here still; but its easie for him to teach, to be willing to live or die: & he hath taught me h. [g Ph. 1. 23. h Ph. 4. 11. 13.] I was so desperate, I car'd not what because of myself was I at the very brink of death & hell: even at the very gates, and they were open for me; and then

Christ

Christ shut them and fetch'd me out: as Daniel, that was in the Lions den: but it was his mercy that stopt the mouth of the roaring lion, & deliver'd me. (Dan. 6.) The 170. Psal. (v. 81.) O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. I would that Psalm were often read over. The goodness of God is unsearchable. How great is the excellency of his Majesty, that yet he would look upon such a one as I! I was full of terror the week before I kept my bed; I rested not day nor night: I thought no death was bad enough for me. If all kinds of death were put together in one, it was too good for me. I walked continually in fire and brimstone for rebelling and murmuring against God, and against a Parent. (p. k 14. l 24.) When he hides his face, who is able to bear it? and when he gives quietness, who then can trouble? (Job 34. 29.) I can testify the truth of both these: He hath spoken the word to me, Thy sins are forgiven thee; I even I am he that blotteh out thy transgressions for mine own sake. (Isa. 43. 25.) Jesus Christ is unchangeable, therefore I was not consumed. We may say with admiration, What is man, that thou art so mindful of him? or the Son of man, that thou so regardest him? thou mad'st him lower then Angels. ^{a Ps. is meant} of Christ, as Heb. 2. 16. to 18. proves.

^{Jesus Christ took our nature, to take part of our suffering, and that we should follow him in sufferings, and not think strange. We have not a high Priest that cannot be touched with a feeling of our infi-}

firmities; but he was made like to us, that he might sympathize with us, (b Heb. 2.17. 18. & Heb. 4.15.) Bless the Lord, O my soul c. which forgiveth all thine iniquity, and healeth all thy infirmities. In my misery my flesh and my bones pined, and consumed away, and I was near to death. [the Lords chearing the heart doth good like a Medicine.] I now recover strength, I read the Scriptures & from a child; but I understood not what I read till now; that I had the teaching of the Spirit. (c Ps. 103.3. d 2 Tim. 3.15. p.6.)

He is worth the waiting for him: There is a blessing pronounced to such, Blessed are all that wait for him. I did not wait patiently for him; I was weary, & could wait no longer. But he is not weary: He faileth not. He lets the creature go his way for a time, for his own good, to humble him more, and shew his mercy the more. He bath him in a chain and the enemy in a chain. So he bath the soul, to dispose of it. My times are in thy hands; that he might magnifie mercy indeed, and free love indeed. No soul ever was as I have been I am sure of it. If all the sins of all sinners that I read of or heard talk of were in one, it were all short of me: And yet 'tis his goodness that such a one as I should obtain mercy. I wish all may take heed of * censuring & the vilest Creatures that are, seeing the Lord hath done thus for me the vilest Creature: but pity them with tears of blood. (d Tit. 3.2 3.) One asked her how long it was since her bearing was restored to her? She answered, A few

* The like expressions were by H. T. another in London, in sickness, July 1.

1646. p. 139.

days ago, I asked if M. Simpson and M. Jesse would come to praise the Lord with me? and I found it was restored at that instant. [as page 34.]

Part of a former Conference between her, and another young Gentlewoman, Mrs. A. whilst both were in despair. They met in *Laurence Pountney* to hear the Lecture, before it began, Mrs. Sarah saw one walk about and about in a sad habit, and went to her, and asked her how she did? She answered; In as sad a condition as ever was any.

Mrs. Sarah. None is in a condition like to mine. So they sat together; and after that, they went together, and spake further of their sad conditions: each other counting their own state the worse.

Another day Mrs. A. said, The Lord knows, that knows all things, that I would rather than all the world, I were in your condition.

Mrs. S. But if you knew how desperate my condition is, you would be afraid to change place with me; for you know not my sad sorrows. None in the world can compare with mine; except you would desire to be in Hell, you would not desire to be in my condition.

Mrs. A. I must be damn'd.

Mrs. S. I am damn'd already from all eternity, to all eternity: it's not to do, but it's done already.

Mrs. A. I was a great professor, but I was but an hypocrite, and an hypocrites hopes shall perish.

M.S. I have been a hypocrite, a revolter a backslider.

Mrs. A. I know it shall be well with you.

Mrs. S. As well as it was with Judas, who repented.

old, and hang'd himself: which I must do, before I shall be free from these torments.

At their parting, for a farewell, Mrs. A. said, I think I shall perish ere I see you again.

Yet the Lord spared her, and she came to her again: and they were somewhat gladded to see each other again, that could be sensible, each of the others condition.

Solamen miseris socios.

To saddled souls, some joy it is to have companions.

She had another Conference, April 24. 1647. since she was comforted, with another Maid, being in deep despair, that had heard of her former despair, and her late comforts. The words were to this effect.

Maid. I am darkened in understanding, and I am tempted to believe there is no God, nor no Creation from God.

Mrs. Sarah answered, So it was with me; I was so tempted: The very Creation shews there is a God; & yet I could not believe it. [a Rom. I. 19, 20.]

Maid said: Some kept a fast for me yesterday, and I remain as I was still, and therefore I am the more terrified, that no prayers shall be heard for me.

Mrs. Sarah answered. So was it with me; I was so terrified when there was no answer of prayers for me, when many days were kept for me: But I was rather worse then better. For I knew no prayers should be heard for a damned Creature. I concluded, I was rejected. But the Lord's time is the best time to give an answer. [Psal. 88. 9, 16.]

Maid

Maid. I have resisted the Spirit: The Lord hath spoken mercy to me, but I have resisted it.

Mrs. S.W. The day of sealing was not come; then you could not resist that work when he comes with power c, else you would make God weaker than you. God would bring you this way about, and hides himself, when you have grieved the Spirit, that you may seek him the more earnestly, and that he may give you the sure comforts, and to make himself a glorious Name: as in Isa. 63.10 11. They rebelled and vexed his holy Spirit, therefore he fought against them, as an enemy. Then he remembered the days of old, when he led them by the right hand of Moses, dividing the water before them to make himself an everlasting Name. That led them through the deep: So through the deepest troubles till the Spirit of the Lord causeth them to rest, to make himself a glorious Name. Though you have rebel'd, and vex'd his holy Spirit, what could you do more? yet saith he, I have carried thee all the days of old, I'll be your guide even to death. (Psal. 110.3.)

Maid. It's not possible that such a one as I should find mercy: I look every moment to be swallowed up.

Mrs. S.W. But Gods thoughts are not your thoughts, nor Gods ways your ways d. In the wilderness Israel murmured, yet the Rock followed them; nor left the Rock; but went from the Rock, yet the Rock followed them: and that Rock is Christ c. So this Rock will follow you in this your Wilderness. (d Isa. 55.8. c 1 Cor. 10.4.)

Maid. Its not impossible; I find such a wicked heart, that if it were not for fear of wrath or punishment, I should fall into all wickedness.

Mrs. S.W. Now you shew you believe there is a God. You are not worse then Peter, that so denied and forswore him, against his Conscience : or then Mary Magdalene, that had seven Devils, was full of the Devil g. The Thief on the Cross persecuting Paul, that persecuted Christ; and my self, was so injurious and blasphemous--- The chief of sinners, yet these found mercy. And what, can you be more? You can be but a sinner, and the chief of sinners. He dyed for such. He is therefore called Jesus because he shall save his people from their sins. What people? those that were not a people; these he calls, and these he saves. (f Mar. 14. 71. g Mar. 16. 9.)

Maid. I am no better for going to the means, and am ready to neglect all.

Mrs. S.W. I was so terrified. I was not able to go to the means ; and then I was terrified for not going to them: I had no rest in either. If I went, Salvation was turned into condemnation to me: if I went not, it was death ; I was not on the Rack.

Maid. None can be in a worse condition then I ; full of fears.

Mrs. S.W. Of late my case was so, that if one had been all day burning in fire, they could not have been in a worse condition.

Maid. I am in such extremities of late, I am even almost spent, and have nothing to relieve me by.

Mrs.

Mrs. S. W. So it was with me of late. When you are at the lowest, Christ is readiest to restore soul & body. If you see your self nothing, and see all fulness in Christ you are the nearest to comfort. The Lord hath done as much for me, as ever for any: as much as for the man that had the legion of Devils in him; he was clothed & in his right mind, he bath clothed me, and put me in my right mind, & set me at his feet b. God doth away our sins as a thick cloud, but it wants manifesting to your soul. His time is the best time, therefore wait for him. [a Mat. 8. 11. b Mat. 5. 15.]

Maid. I am an ungracious creature, I cannot wait any longer.

Mrs. S. W. But the Lord waits on you. You think you are ungracious c: and he waits to be gracious to such as you. There's as much of the power of the Lord seen in upholding a soul in such a condition, as in delivering it. (c 11z. 30. 18.)

Maid. I am utterly lost.

Mrs. S. W. Not in his account: you must be lost in your self, that you may be found in him: He came to seek, and to save that was lost d. [d Luk. 19. 20.]

Thus she endeavoured the comforting another with the *Consolations* wherewith she was comforted: yet the poor soul went sad away. And she being much affected with the others sad condition, pitying her, after she was gone away; she desired some that came to see her, to pray for that maid.

After this, came another woman to her, being al-
so in a deep despair; having heard of her former dis-
tress

spair, and present comfort: and complained to her of her sad condition. To whom she gave such succouring answers, for upholding & refreshing her weary soul as she had done to the former: speaking to her, till she was very much spent.

Another that came to see her, having heard her so manifest her fulness of joy and content in God in such high strains, Told her she must expect a change. & had need to lay up in store, against times to come. Sarah Wight answered thus: If I should look to take out of my store, I should quickly be a Bankrupt, a Prodigal and spend it quickly. But Christ hath in store for me, All my fresh & springs are in him. [b Psal. 87, 7.]

May 2. being cal'd the Lords day: Many that had heard what the Lord had done for her soul came to see her, and heard her in an humble sort, with a low voice, (being very weak in body) magnifie the Lord, and his grace to her soul. To one then she said as followeth, (which was presently writ,) O magnifie the Lord in my behalf, that daily compasseth me about with songs of deliverance. I could not endure but that I see him that's invisible. I could not see him, but that he saw me first, and gave me faith. He loved me and washed me in his blood, [c Rev. 1.5.] He loved me before I was washed: & because he loved me, therefore he washed me.

He was tempted as we are. He had no need to be tempted, but to succour tempted ones, such poor creatures as I. He takes delight to succour such poor souls,

It's our Fathers good pleasure, to give us a Kingdom, & It's his good pleasure, to delights in giving us a Kingdom, [d Luk. 12.32.] It's neither height nor depth, neither Principalities nor Powers, nor any other Creature, that shall separate that soul that's in union with him. He hath bound the soul to himself with the cords of love, and there shall be no separation from it. [Rom. 8. end]

May 3. In the mourning, one having spoken to her, she thus answered: I am not only fill'd with the spirit, but, if one may say it, if drunk with the spirit, it overcomes me. [Alluding, it seems to Eph. 2.18. Be not drunk with wine,-- but be fill'd with the Spirit: or to Act. 2.15.--17. These are not drunk,-- but the Spirit is poured out upon them.]

One said to her, your enjoyments are more than of many Saints, if theirs were put together in one.

She answered; My sufferings have bin more than of many. Christ is faithful in all he hath spoken: he will not fail in one promise. He saith, as our sufferings abound, so our Consolations abound 2. There's many Saints have lived threescore years, that have not suffered so much as I have done in one moneth. The Lord was my sheild at my right hand, therefore no hurt could come unto me. Christ is in me, the hope of glory b. [a 2 Cor. 1.27.]

The God of peace shall tread Satan under our feet shortly [Rom. 16.23.] He shall do it be back done it: I see it done. Though he was strong that possessed this house, a stronger then he hath dispossessed him.

and

and possessed it himself, (Luk. 11.21.) None could do it but himself: it was too hard for men or Angels. I am silent at the goodness of God: If I had the tongue of men and Angels, I could not tell the terrors formerly, nor my present enjoyments.

Many strangers (good and bad) came to see her, amongst others, there came one with Crochets; and when she was silent, vented some, o others present; at the hearing whereof, sh: was troubled and sweat; and at last she burst out saying, Let them that have received Christ, as the Truth is in Jesus, speak of nothing, but the freeness of the love of God; and of a full Christ, to a mocking Creature: and not of whimsies.

May 4. When Mrs. Langham, Col. Langham's Wife, with some others, came to see her, and spake to her, desiring to hear of the dealing of God with her: she answered, telling her of Gods abundant goodness to her, to this effect.

Jesus Christ found me, and loved me, before I could love him. He came to me in the most disconsolate condition that ever soul was in. When I must either be deliver'd, or be destroy'd, I could abide no longer; then Christ came. Christ is my life, and my life is hid with Christ in God. And when Christ shall appear, I shall appear with him in glory; [Col. 3.3. 1 John 3.2.] How admirable is it, that he should die, to give me life! He is to be admir'd in his Saints. He came to give Faith to a faithless soul; and to soften hard and unbelieving hearts. He brought such as were

aliens and enemies, to be neer in himself: and is not this
to be admir'd? [Col. 1. 21.]

He first finds the soul, and then the spouse saith, she
found him whom her soul loveth. He destroys self:
righteous self, and all self, that he alone might have the
glory. He leaves nothing for the creature to boast in. It is
his wisdom, that he alone might have the glory. Turn
thou me, and I shall be turned: heal me, and I shall be
healed: convert me, and I shall be converted. So my soul
hath found by experience. [Chap. 3. 4. v Jer. 31 18.]

One told her, It is said, Turn ye, why will ye die, O
house of Israel? [Ezek. 18. 31 32.]

She answered, It is Christ that comes with a power
in the Word, and turns them. And the Church knew
her own unsufficiency to return, and therefore she
saith, Turn me, and I shall be turned b. Behold, he comes
leaping over the Mountains, and skipping over the
Hills. He maketh rough places plain, and raiseth up
Vallies c. It is easie for him to pardon mountainous
sins, multitudes of sin, as one sin. He came to me, and
pardoned me, though my sins were as the stars in hea-
ven for multitude. He hath delivered me from the
hird bandage, wherein I was made to serve. He ap-
pear'd to me in the dark and thick cloud, a thick
cloud indeed: One beam of the Sun of righteousness,
d'fied it in a moment. What a sinfull creature was I?
I never read of any that was in so desperate a condi-
tion as I: and he hath deliver'd me from all my fears:
not from one or two, but from all my fears. There-
fore i desir's high and low, rich and poor, to magni-
fie

sie the Lord, and to praise his Name in my behalf: that he hath lookt on the low and base estate of his hand-maid. His works praise him, his Saints bless him. (Psal. 145.10) Especially the work of the new creation in the soul. I could believe nothing before, but that there was no Hell but in this life: I had no rest, no rest in hearing, nor reading, and then he made me rest on himself d (b Jer.31.18.c Luk.3.3.d Mat.11.28.)

And though I was weary and faint, he was neither weary nor faint: his wrath is but for a moment; but of his goodness and mercy there is no end. He lays the foundation, and he builds up. It is I the Lord do all. He bare me, and carried me, and did at last deliver me. This Rock followed me, though I was not aware of him. The Sun of righteousness arose, with healing under his wings: and the day star arose in my heart e. It was a dark heart till he arose, and then he made it light. Christ suffer'd for me: He needed not to suffer, and be tempted, but to succour such as me that were tempted f. I never had rest, till I saw my self crucified with Christ g, and that my sins pierced him: and there came out of his side a Fountain of blood, for the guilt of sin: and not onely so, but a fountain of water to wash away the filth of sin: to wash away all my filth. There's enough in him, not onely to justify, but also to sanctifie h. (e 2 Pet.1.19.f Heb.2.18.g Gal.2.20. h 1 Joh.5.6.)

The life that I now live, is by the faith of the Son of God, who hath loved me, and given himself for me: though before, I was an unbeliever, and unholy, and

unthankful, and a murmurer, and every way sinful, yet now bath he lov'd me, & washed me. And is not he to be prized and admired of all his Saints? And his name to be had in everlasting remembrance? He proclaims'd his name to be merciful & gracious, abundant in goodness & in truth; and that to sinners, to the chief of sinners. [Exod. 34.6.]

May 4. 1647. The same day at evening when some came to see her Mr. Jesse and Mrs. Palmer, Wife of the late Minister there in Laurence Postney, (who with M^r. Palmer had known her soul in affliction;) and others: One telling her Mrs. Palmer was glad to hear of Gods goodness to her.

Mrs. S. said: I desire that M^r. Palmer, & you & all Gods people may praise & magnifie the Lord for his goodness, in looking down on the * base estate of his handmaid. (* Luk. 1.48. mat. 11.24. so Mat. 23.12.)

Mrs. Palmer said: After what manner did your comforts come in to you?

Mrs. S. My earthly tongue cannot express what I felt, its beyond expression. I was in such extremity, that either deliverance must come, or I must perish, I was able to hold no longer. Then I fel into a trance. [This was April 6. at night] I lay in visions. And in that time, the spirit of God was pour'd in upon me. And when Jesus Christ was presented to me as crucified for my sins; I saw it, & my self crucified with him: and when I saw a glimpse of his love, then I mourned bitterly for my sins; & never truly sorrowed for sin, till then, I never mourn'd for sin, as sin, before.

fore. But then I mourn'd bitterly k. And now praise
the Lord with me, and let us magnifie his name to-
gether. (k Zac. 12.13.)

Mrs. Palmer,

Are you not desirous to enjoy your inheritance?

Mrs. S. Yes. But Christ hath taught me by what
I enjoy, to submit to his will. My terrors so long,
were nothing to one moment of mercies. All the mi-
series I endured, though they were very great, were
nothing to one glimpse of his mercy.

Mrs. Palmer, How are your thoughts acted? what
are they acted upon?

Mrs. Sarah. A living active Christ, in a dead pas-
sive Creature, makes it to act to God. [Gal. 2.23.]

For a farewell, she said; *Rejoice in the Lord with
me.*

Mention was made before, that from the 27th of March, to the 21. of April, in those 24 days, she
had not eaten at all: and her drink had been onely
two, or three, or four little cups of fair water,
once in two, or three, or in four days together.
Some having spoken of this, others have counted it
a forgery, or pretence: By such injections, the
Enemy would obscure and darken the Works of
the great God of Heaven. But many Godly Mi-
nisters and gracious Saints, that know Misstris
Wight and the Maid, and this Daughter of A-
braham; have ground to judge, they truly fear
the Lord: and that they dare not lie, but ab-
horre lying. Now the Relator by conference
with them, hath it from their own mouths, that

from the time of her ceasing to be in *Trances*, and to be *deaf and blind* (which was *April 29.*) to the day of the writing of this part of the *Relation*, being *May 5.* She hath not taken so much sustenance, as "she did take in that time from *March 27.* to *April 19.* [And from *May 5.* till *June 11.* (being the longest day in the year) less then that from *April 19.* The power of God appearing therein wonderfully to the beholders, in upholding her full 75 days, "without one crum of bread or meat, and with so little drink;] She not being able to eat, or to drink more than she did but against her stomach. When she by urging, yeelded to take somewhat, she could not keep it, but presently cast it up. She never lov'd to drink *strong waters*, nor *strong drink*, from her infancy.

And when the *Relator* was told they could not get her to take of a *Cordial* that was sent to her from a *Lady* that had been with her, (as they judged, by the direction of *Dr. Debore*, or *Dr. Worlly* whom the *Lady* had lately sent to her;) he periwaded her to take of it, and put it to her mouth: But she said, *She could not: and said that the smell of it made her sick.* Which caused him to forbear further urging of her.

When lately one desired her, if she could to take sustenance: She answered,

I would if I could but I cannot. it makes me sick to think of it. Jesus Christ feeds me.

May 2. One asked her, if she would drink.

Mrs.

Mrs. Sar. answered. I ~~cannot~~, I have Jesus Christ, I have enough, he feeds me with delights-- He not only bath drops; but he flows in of himself.

She was further urged to take somewhat: Mrs. Sarah answered. She desired not to be urged, God bath given me food for my soul, when my soul was well nigh starving for want of food: but God bath given me Christ to feed upon; and his flesh is meat indeed, and his blood drink indeed no. God bath wrought a miracle in delivering my soul. And if that he bath appointed life, he will give me strength to take in the one, as well as the other. Now I am worse when I take it. [n] Joh. 6. 55.]

May 3. When she was wished to drink, Mrs. Sarah answered; I have wine well refined, no dregs are in it. Its pure, that's the purity of Christ. He gives me not cups full; but he bath me into his wine-cellar, and fills me with flaggons. [o Cant. 2. 45. Old Transl.

May 4. Mrs. Palmer desired her, that she would take something to uphold her, that she might be an instrument of Gods glory, that had done so much for her.

She ans. What ever is for his glory he will enable me to do it: If it be his will that I should continue, he will give me power so take in the Creature.

May 5. Mrs. Palmer came again to her, being very desirous to further her to eat or drink somewhat, to nourish her.

She gave some such answer as is before said.

Mrs.

Mrs. Palmer said, What promise have you, that any should live without food.

Mrs. S. presently answered, *Man lives not by bread only, but by every word that proceedeth out of the mouth of God.* [Mat. 4.4.]

Mrs. Palmer. What's meant by *Word* there?

Mrs. S. I think tis meant of Christ, his love, and mercy and goodness to poor sinners: & that's enough for any soul to live upon.

Mrs. Palmer answered, Its enough for the soul: but how shall the body do?

Mrs. S. If it be the will of God, that more of his power q [shall be seen in sustaining me, with so little: his will is good.]: [q 2 Cor. 12.9.] She having said before, that they saw, that when she took somewhat it made her sick.

Mrs. Palmer asked her, Do your comforts remain still as clear and fresh, as at first?

Mrs. S. answered. Yes; I have a standing River, continually to drink of.

Mrs. Palmer ask'd Do you sleep quietly without Dreams?

Mrs. S. ans. I have dreams: & sometimes I dream of the free love of God towards me. But once or twice I dreamed of the former terrors I was in; & I trembled exceedingly, & the bed shook under me exceedingly. But I awaked & presently all was gone. For he is unchangeable, yesterday, & to day, & the same for ever. [Heb. 13.8.] This was May 5. 1647.

At the former conference with Mrs. Palmer, the Re-

Relator was present, and then writ both the former and the latter, Mrs. *Palmer* her self writ, from whom the *Relator* had it: and compared both together.

To another she declared what torments she had undergone for a moneth together, before she was forced to keep her bed: (which hath bin ever since *April 6.*) How she walked in-terror day and night; what a Hell she had in her Conscience, and was tempted to believe there was neither God nor Devil; neither Heaven nor Hell, but what she felt in her Conscience: And therefore if she were but out of this life, there was an end of all her torments. And hence she sought to beat out her brains, against the wall many times: and thereby was bloody, and sweli'd. And sought to cast her self down from steep places: and got knives, and other things to kill her self withal; but was miraculously preserved: because the Lord had a favour to her, in her base estate. But then she thought, if Christ should come into her, it was as if he should go into a Dunghil, into a carain.

That she was tempted to blaspheme God, and had much ado to keep it in: especially the last day of her souls affliction. Wherein she was very forcably urged to blaspheme God and die, and so be out of her Torment: which yet she refused to speak it out: till at last, she could no longer with-hold, but was even ready to utter forth that blasphemy: and even then was her Tongue smit, that she could

could not speak. She told moreover that she usually every morning formerly was wont to read above twenty Chapters, and so would have stild her Temptations; but was not a jot the better. That she could remember nothing of what she had read, but the judgments, and they were laid open to her: But *all the promises were seal'd from me.* (said she.) *One day I was tempted to throw my Bible into the fire, and I threw it from me, but it fell not into the fire. But for this I was sore tormented, that I would have thrown it into the fire.*

Another time in my trouble I said what I was urged to say; it was this: If the Lord will not save me, let him do what he will with me: Let him damn me. But afterwards I was greatly terrified for it, that I should bid him damn me.

And now she saw the evil of yielding to such Temptations: She thought to have had ease by yeilding; but she was the more terrified for her yeilding. And yet the Lord magnified his mercy to her; when she thought that by such yeilding, God would surely damn her. [O the depths of Satans wiles! and O the greater depths of the goodness of God! even to such seduced souls!]

She further said; *That the same day wherein she was forced to lie down (viz. April 6.) she was taken in all her body: All was shaken, and she trembled exceedingly. That her hands were clinch'd up together, and so were her feet, as if it were by the Cramp; and her mouth was drawn up, as a purse; and her eyes were*

with the ey-lids folded up & closed; and her bearing was taken from her; and she had no motion nor desire of any good. Mine own eyes (said she) pitied not my self; and just then was the time of love a. And then the good Samaritan, when Jesus Christ came, and powr'd in wine and oyl, when I had most need. I may well say, He is a refugeb, a very present help in time of trouble [a. Ezek.16.8. Psl.46.1.]

May 7. Was another Conference between her and the Maid before mentioned April 24. which was at that present taken by the Relator.

Mrs. S.W. How do you? have you not found him yet, whom your soul loveth?

Maid told how long she had been thus, and yet was no better, and how sad her case was.

Mrs. S. I have been in as sad a condition ever since I was about nine years old. And that Daughter of Abraham whom Satan had bound to these eighteen years, yet Christ healed. [Luk.13.11.]

Maid But he will destroy me.

Mrs. S. How dare you say so, when Christ saith, He came not to destroy the sinners, but their sin: but to save them, such as you and I. [p Luk.9.56.]

Maid He'll save them he hath chosen, but I am none of them.

Mrs. S. Dare you enter into God's searcets? Who made you of his secret Counsel? Secrets belong to God [Rom.11.34. Deut.29.29.]

Maid. Aye, but I would not hearken.

Mrs. S. Is not he in him that wills him, nor in him

him that runneth, but in God that sheweth mercy f.
[Rom.6.16.]

Maid. But I resisted when he would.

Mrs. S. Your time was not come: for if his time had been to have come, its not all your power, that could binder his power.

Maid. I put out the light, and I walked contrary to his way.

Mrs. S. You were not in the light, nor true way, till you have Christ. He is the light, & the way. (Joh.1.9.)

Maid. I can do nothing as I should.

Mrs. S. If you had done all, yet you might be but as the young man in the Gospel, that said; all this have I done: yet he wanted one thing: So you want one thing, the sealing of his love to your Soul. You must lie low before God. Its Christ that both throws down, and Christ that raiseth up d. He did both to me. (d 1 Sam.2.6.)

Maid. My heart is desperate.

Mrs. S. The heart of man is deceitful above all things, & is desperately wicked e. Its the depth f of misery, crys to the depth of mercy. (e Jer.17.9. f Psal.130.1.)

Maid. I am blind, and see not the depth.

Mrs. S. Your eyes are blind yet; and Christ came to open the eyes of the blind, not of them that see, but that are blind g. Its Christ must wash you with clean water; He must give it, and he will work h, and who shall let him. (g Luk.4.18. h Isa.43.13.)

Maid. But I resisted: and such mu^t be willing.

Mrs. S. But that's in the day of his power; then they shall be willing i. My body is weak to speak to you, but my

my spirit is willing, because he hath made it willing
in the day of his power. [1 Psal. 110.3. & Mat. 26.41.]

Maid. I have gone many a weary step to get com-
fort, but can get none.

Mrs. S. Christ was weary for you to sympathize
with you. The strong man possessed me, till Christ
came who is stronger, and dispossessed him. And so
will he do to you. [Luk. 11.21.]

Maid. I am in depths of misery.

Mrs. S. Its not depths of mercy that calls for depths
of misery; but its depths of misery calls for depths of
mercy. Now God would root you, & establish you:
and now Satan is most busie with you. [Psal. 130.1.]

Maid. I am pull'd up by the roots.

Mrs. S. Christ will root you out of your sin and root
you out of your self: and plants you in himself. He
will do it.

Maid. I saw God full of glory in the Firm-
ament.

Mrs. S. He will make you and me to see him as he
is, and we shall be like him in glory. [Joh. 3.2.]

Maid. but I cannot believe.

Mrs. S. I lay in unbelief, & could believe nothing,
but that there was no God & no Devil, & no Hell:
till he made me believe in himself: & the same pow-
er that did it for me, the same will do it for you: for
he is yesterday, and to day, and the same for ever: or
for he is unchangeable. [Heb. 13.8.]

Maid. I had a glimpse of God, but I have back-
slidden from him.

Mrs. S. Say thus to God: Turn me & I shall be turned: the Lord saith, He shall heal your back slidings, and love you freely p. He love you, though you have back滑
den, and heal your back slidings. [p Hos. 14.4]

Maid. He speaks it not to me.

Mrs. S. Why not to you, when this is free to back sliders? and he is found of them that sought him not q. What can you say to this? [Is. 65.1]

Maid. That's to one in the first work.

Mrs. S. It's in the first work, and the second work too. He takes pleasure to work both the will and the deed. q [Phil. 2.15.]

Maid. The Lord forewarned me and I hearkned not to him, and now he is gone.

Mrs. S. This is nothing but sin & Satan to binder you from closing with the Scriptures that are set before you. Say to God, Heal me; I have sinned. Heal my backsliding. [Job 34.31. Hos. 14.2. 4 Ps. 41.4.]

Maid. I am no better for saying it, when I have no heart or spirit to pray.

Mrs. S. Say it, though you be no better; because God bids you say it: Say it, and say it again, till he heal you. It may be, he will come in, when you say it, if you can but say it with your lips: the everlasting arms of God can reach you, when you cannot reach him; his are everlasting arms u. He reach'd Ephraim; are you more wild then he? that was a Bullock unaccustomed to the Yoke? Ephraim an untam'd Heifer, that snuff'd up the wind? yet God tames him, and he saith, Turn thou me, and I shall be turned: Say you so to God. (1 Jer. 31.18, 19. u Deut 33.27.)

Mr.

Mrs. S. having still kept her bed from April 6. till this May 7. and neither eat nor drank all this while, but according to the proportion before laid, and being very weak and faint, the Maid was desired to forbear speaking any more then unto her, and to come again another time.

May 9. Being call'd the Lords day after both Sermons, he se came to see her; Mr. and Mrs. L'ggton the Relator Mrs. Dawson a Ministers Widow, Mrs. Berry of Norfolk and many others, amongst which was a Gentlewoman in sad despair, that hearing of her came to have speech with her, and had. The Relator writ then what was laid after he came thither.

The Conference followeth.

Gentlewoman. The Devil rules in me.

Mrs. S. Christ will fetch you from him, he will dispossess him, and possess himself.

Gentl. I am under sin.

Mrs. S. Shall sin separate from the love of Christ? God kides himself from the house of Jacob, though dear to him.

She speaking low, one asked the Gentlewoman if she did hear.

Mrs. S. O that you might hear Christ speak to you. [Joh. 5. 25. Ephes. 4. 20, 21.]

Gentl. I cannot believe I am justified; for such are sanctified, and so am not I.

Mrs. S. You speak of sanctifying. It is against the scope of the Scripture, to put sanctifying before justifying: You should believe that God justifieth

the ungodly b, that's for you to believe now; (and thence would arise your sanctification.) And that you cannot come to him except he draws you. That all power is in his hand. He is greater than all: and none can pull you out of his hand. Devils, nor Angels, nor sin, can keep from him, when he will draw you. [b Rom. 4.5. c John 6.44. and 10.29.]

Gentl. None knows my condition, how desperate it is.

Mrs. Sar. The heart is deceitful above all things, & desperately wicked, who can know it d? He that bath balm of Gildeade, he, and he alone can heal it. None can wound the soul but himself: and none can heal it but himself; I found that everlasting arms were under me, & kept me, though I knew it not. He taught Ephraim to go, though he wist it not f. [d] Jer. 17.9. e Jer. 8.22. f Hos. 11.3.]

Gentl. I am rebellious againt him.

Mrs. S. He ascended and gave gifts to men, even to the rebellious, Psal. 68.18. The great gift he gives them is himself; and frons that great gift are all other gifts, as all the streams are from the fountain.

If thou knewst that gift of God, thou wouldest ask it, and he wouldest give it. Joh. 4.10. She had a veil before her heart, but he took it away, & he gave her to ask; she could not ask till then.

I found that no other sin separates from Christ, but unbelief: & did he come to find faith in the earth, in earthen hearts? Luk. 18.8. There's nothing but death, and unbelief, and envy, and rebellion, and all man-

mannor of evill, till Christ came ; and he gave faith to me, he found it not.

Q. In what manner was his giving faith to you ?

Mrs. S. At first I saw cleerly Christ crucified for my sins. It was neither Judas, nor Pilat, nor Herod, nor any other, so much as my sins. That he was the scape-goat, that bare them all away into the Wilderness of forgetfulness, never to be remembered any more, Levic. 16.21. I cannot tell my misery how great it was : and I cannot tell the mercy ; that a full Christ came to such an empty creature ; to such a one as I, that was as Ephraim, an untame'd heifer, unaccustom'd to the yoke. Then his name was proclaim'd to me, that he was a Saviour, to save sinners : merciful, gracious, long-suffering, abounding in goodness, and abounding in truth, to fulfil all that mercy and goodness : and he is the way to the Father. Ah ! that he should love such a one, and marry such a one ! that was a murmurer, disobedient, unholy — Such a one God was pleased to make an object of mercy. There's an end of my misery, though I thought there was no end of it : but there is no end of his mercy ; my misery was the misery of a creature, but his mercy is the mercy of a God, and there is no end of it. I was brought as low as the lowest Hell. The gates were open to receive me : that when mercy should come to shut them ! that Christ came to fetch me out ! He is good, and doth good, not to them that are good, but he makes good : nor to fill them that are full, but to fill them that are empty. He leave in them an afflicted and poor people, and they shall trust in the name of the

Lord: they that are afflicted and poor, it's they shall trust in his name, [Zeph 3.12.] And what's his Name? but forgiving iniquity, transgression, and sin. I made thee rest from thy hard bondage, where thou wast made to serve: hard bondage, and made to serve, this hard bondage. [Isa. 14.3.] Yet God delivered, when none else could. In the first verse the Lord will have mercy on Jacob, and will yet chuse Israel. I had no will, nor no desire to him, nothing but perverseness and wretchedness, as in Israel. I might speak and speak a long time, days, and weeks, and months, and not able to tell all my misery. The Lord loved me, and chastened me: as he saith to Laodicea, As many as I love, I rebuke and chasten. [Rev. 3.19.]

Genl. All afflictions are for good to them that love God: but they bring me no good at all.

Mrs. Sar. I warrant you David could not say, His afflictions were good for him, when he said, They are gone over my head my heart fails me. [Psal. 40.12.] But it was afterwards that he said, It is good for me to be afflicted. The Prodigal, whilst he was in his sin and misery, could not say, it was best for him. But how did his Father and friends rejoice afterwards? [Luke 15.32.] I desire all the Saints might rejoice as much for me, as they did for him. Christ came to seek and to save that, that was lost. I found it so, I read, God is good to them that are of a pure heart, and I was troubled at it; for mine was not pure. [Psal. 73. 13.] That heart is pure, that he makes pure; he finds it not pure, but he makes it

pure,

“pure. When I read, I read the promises, over and over ; but I could remember nothing of them : but if I read but a little of the judgments, that remained with me ; I could remember the verse where they are. At last, the promises terrified me most of all ; because they were for others, but not for me. None could burst these brazen gates, but Christ alone. I was worse than a beast. Beasts praise God in their kind : But I dishonored him. But all this hindered not his love to me.

Would you love God first ? or would you have him love you first ?

Gentl. I do not love him.

Mr. S. We are by nature far from loving him, we are enemies to him : God reconciles enemies. [Rom. 5.8, 10.] 'Tis we were enemies to God, not God an enemy to us. An enemy would not reconcile enemies. But God reconciled us, when we were enemies to him. We were then without God far off in the lusts of our flesh fulfilling them, dead in sin & trespasses. Eph. 2. read it, When God comes with power, he quickens them that were dead in sins.

Are you weary in your condition ?

Gentl. I give over all means, I think it bootless to use any for me.

Mr. S. I found no help by any means yet I went on. I was contented with nothing to hear, or not to hear, read or not read ; pray, or not pray ; no peace in any thing. I have great experience of that place. If he give peace, who then can trouble ? but if he hide away his face, who is able to hear it ? (Job 31.29.)

You do not seek him : and he saith, I am found of them that sought me not, that asked not for me; I said, Behold me, behold me, to a nation that was not called by my name. Isa.65.1. That's a place for a poor soul to ponder much upon. Wait a little while and he will come. Heb.2.3.

Gentl. If you knew what sins I am in you would not say so to me.

Mrs. Sar. The blood of Christ cleanseth from all sin, not from one sin or two sins but from all sins.

Gentl. When I went on in sin, the Devil told me I was elected.

Mrs. S. The Devil saith no such thing ; but, Thou art damn'd for ever.

Gentl. I have been strangely deluded by him.

Mrs. S. The sad temptation and corruptions that deluded me, never any were in the like. I never read nor heard of any such as mine. But the Lord came in an acceptable time to succour me. Isa.49.8 When I saw I had no good by good people speaking to me, nor their prayers for me; nor by all my reading nor hearing no good to me: I felt such horror, I thought hell to come, could not be worse than what I felt. I rode to Shrewsbury; I would not hold the bridle; I would gladly the horse might stumble, or throw me in a ditch and kill me: I let him go where he would [Thus she was thrown into a ditch; and when she came to the lane she being all wet, would not shift her; nor dry her, but sat in the wet cloaths; because she was weary of life, and would have been out of it.] I would

not eat. I saw nothing but condemnation. It thought as I went, the earth was opening every foot: and that the stones in the streets would open and swallow me up. I saw no other but condevnation. The more was my misery, the more is his mercy manifested. One moment of his mercy swallowed up the depth of my misery.

Before, I could not eat nor drink but I was troubled for it: I thought it was to me, as to some at Sacrament, that I did eat and drink my damnation.

Gentl. I am not troubled at my condition, though I know, if I die, I go to Hell.

Mrs. S. Are you not weary of your condition? Is it no burden to you?

Gentl. Yes, yes.

Mrs. S. He is never weary, nor faint, in succouring sinners. Christ was weary, and was in all things tempted as we are: yet he knew no sin: that he might sympathize with us, and succour us that are full of sin, Heb. 2.18. He hides himself from you. I'll look to him that hides himself from the house of Jacob. They are Jacob his people, yet he hides himself from them x. He hides himself, that we might the more desire him; as a Mother from her Child. (x Isa. 8.17.)

Gentl. I am fit for nothing, I can do no work.

Mrs. Sar. I oft could do none: and it terrified me, that I did none, when I could do none: yet it terrified me day and night.

Gentl. I am not troubled, though I have no faith.

Mrs. S. You can have no true rest, till you believe. If God set on the least sin to a young Child, it will terrifie it as much, as the greatest sin of one that is a hundred years old (as I have found.) when he creates peace, there will be peace. [Isa. 57. 19.]

Gentl. That's to his people he creates it.

Mrs. S. He calls them his people, that were not his people; and her beloved, which was not beloved. [Rom. 9. 25.]

Gentl. Ther's no peace to the wicked.

Mrs. S. All are wicked, til he makes them good. There's no peace to sin, nor Satan, but there's peace for the sinner. Christ is peace for the lost sinner. [Eph. 2. 14.]

Part of another Conference, May 11. 1647. taken at the Relators coming in, it being begun before he came.

G. There's no hope for me.

S. There hopes in God, though none in you.

G. Its said; No temptation hath taken you, but that that's common to men a. But that is, except they be given up, as I am; for their condition was not as mine is. [a 1 Cor. 10. 13.]

S. He makes no such exception, some have bin before in your condition, and he saith, He makes a way to escape, not that way you think best but the way he thinks best, that you may be able to bear it. Christ bare burdens that you might be eas'd when it's too heavy for you b. [Mat. 11. 28.]

G. I cannot be affected with my case.

S. Its God must give it. We wrestle not with flesh

feast and blood, but with Principalities, and Powers : we wrestle not with them in our own strength, but in the strength of Christ, in the power of his might, Eph. 6.10, 12. [The party being silent and slow to speak, or to ask: she put out six questions to her ; and so gained in, upon her answers.] *Is your sin so great God cannot forgive you?*

G. God can forgive me but he will not.

S. God will graff them in because God can graff them in. he saith, [Rom. 11.23.] No soul believes indeed that God is able to forgive it, but that believes he is as willing to forgive as he is able.

The Lord swore saying. As I live, I will not the death of a sinner : but that he turn from his sin. [Ezek. 33.11.] & he turns it and it is turned. He swears, he is willing; and yet you say he is not willing. He proclaimed his own Name, that he is Gracious, -forgiving iniquity transgression, and sin : and yet you say, he is not willing to forgive you. You believe not the great sin Christ dyed for is unbelief. " You have no will to him : Is he that works both to will and to do ; and that's his good pleasure, its because he is very willing to do it. Of his own will he begat us. [Jm. 1.18.] You see how willing he is to it.

You see your sin now, more than you did before : Did you see it so before ?

G. I was well enough in my thoughts before.

S. Its God that gives you to see it.

G. The Devil can shew sin by the Law.

S. The Devil can go no farther than his chain.

G. The God of peace shall tread Satan under our feet, and that shortly. [Rom. 16.20.] *The Devil shall do that that turns to good to Gods people.*

G. That's spoke to them, whose faith and obedience was gone abroad through the the world.

S. Did Christ die for the obedient, or for the disobedient? Christ died for the disobedient and rebellious, that they might partake of his obedience. He dy'd for those Romans, not when they were righteous; but while they were yet sinners, and ungodly, and enemies, Christ laid down his life for them: and what obedience was in such? Can you say, God will not give you obedience? I warrant you their disobedience went abroad first h, before their obedience. [Rom. 6.17.]

G. I refused all means of my good.

S. What if you had us'd all means?

G. Then I should have been more obedient.

S. Then you would have thought you were some body, means should be us'd; but now Christ will be the more exalted, when you were so negligent. Isa. 43. end

G. When M. Sprig taught on those words, *Arise thou that sleepest, and stand up from the dead, and Christ shall give thee light.* Eph. 5.14. I was moved at it, I perceived by his teaching, that sin was the sleep, and ignorance was the cause, and repentance was the awaking. And I thought I did repent; and I began, and saw sin in others, and saw how vile sins were, and had a great desire to God and heaven: sometimes I was so, and by little and little grew cold; I sin'd against Conscience, and now I walk not in light, but in darkness. Isa. 50.10.

S. Christ is light to them that are in darkness m.
Who is it that awakens snob but Christ? You have
bin a back-slder & he saith n I'll heal backslidings
for my names sake. [in Luk. 1.79. n Jer. 3.22.]

G. Now in all my reading, and all I do, I sin.

S. You cannot number your sins, and you cannot
number his mercy. You will have the more cause to
magnifie his grace, if now he come to you.

G. Now it is tedious to me, to read or hear, I am
so captiv'd.

S. They that are free, need not be redeem'd; he came
to deliver captives o. Neither you, nor sin, nor Satan
can awake; but Christ can awake, and will awake
them that sleep. No creature shall have a hand in his
work to have the praise of it: but his own hand shall lay
p hold on salvation. [o Luk. 4.18. p Isa. 59.1.5.]

G. I grew proud of it, that I knew more then o-
thers, and would be finding fault with others, when
all was nothing.

S. I cannot believe that ever any were beyond my con-
dition in self and sin; yet hath he shewed mercy on me.

G. I cannot be sorry for my sin.

S. He'll shew you, that he dyed for your sins: and
then you shall mourn over him, as one mourns for his
only Son q. He doth not only bid Be sorry and turn to
me. But he turns the heart, and makes it sorry: He
was exulted to give repentance r, and remission of
sins. [q Zech. 12.10. r Act. 5.31.]

"Go VVhat hopes have I, that have not repen-
tance?

"S. You

S. You have not repentance: He gives it to those
that have it not, not to those that have it.

G. I am unthankful, undutiful.

S. Think not of what is in you, but what is in Christ
for you: there's unkindness in you, but kindness in him.
He gives a thankful heart. His promise is to give a new
heart. He saith. I'll give it. S. You are still rememb'ring
your sins, still be rememb'ring mercy in forgiving sins.
Remember his kindness to Israel in the wilderness: still
they went from him, and still he followed them. He'll
work, and who shall let u? Neither sin, nor Satan shall
let, when he will work. Remember that still. [s Ezek. 36.
26, 25. 1 Cor. 10 4. u Isa. 43. 13.]

Another Conference with an afflicted woman that
heard of this mercy, & came to her May. 12. She still
remaining in bed, very weak & spent as before said.
(The Relator writ it being then present.)

Wom. Being asked how it was with her, she said, I
cannot believe.

S. Its his work to give to believe, that dyed for
sinners.

Wom. It is not for me.

S. Its for chief of sinners, for Mary Magdalene that
had seven devils. [Mar. 16. 9.]

Wom. My heart will not be wrought upon,

S. Is any thing too hard for God? Tis Christs work, &
tis his Office to work on hard hearts & stony hearts.

Wom. I am oft afraid, I shall never be sav'd.

S. You are but afraid so He saith, I'll sustain thee.

I'll

Ile save thee be not afraid x. He puts under his everlasting arms: I thought & said it was impossible that ever I should be sav'd. Yet that which was impossible with me, was not impossible with God y. But I thought it was impossible with God. [xIsa.41.10. y Luk.18.27.]

Wom. How long were you in that affliction?

Another answered, about four years.

Wom. But not continually?

S. Yes continually, but this last half yeer, interror day and night.

Wom. I go to the means, but it is to no purpose.

S. So it was with me, I was worse by the means. What may your condition be?

Wom. I have cursed thoughts of God continually : About three quarters of a yeer ago, when my Husband was dead, I thought, what was become of his soul? and what would become of me? that had made him worse by my perverse words to him, when he was faulty. And one morning, after I was awake, I thought the room was full of smoak; and suddenly a fire went in at my mouth, and went down hot into my belly, and there it went flutter, flutter: Then (said the woman) I suddenly flew out of my bed, into the midst of the room, and a voyee said within me to my heart. Thou art damn'd, damn'd. I felt the smell of Brimstone. Thus it began, and I thought the house

" Another that lately had
" bin with her, said, this
" was just her condition;
" she felte such a fire com-
" ing in at her mouth, and
" so into her belly. But after
" she judged it was but a
" fantasy.

" but remains in house was full of Devils. Then
 " despair ever since, for six or seven weeks together, I
 never slept at all, I was so terrified, and have bin out of
 hopes ever since.

S. Jesus Christ came to dispossess the strong man arm-
 ed, that kept the house, and to posseſſ it himself a: The
 Lyon of the Tribe of Judah, hath overcome that roaring
 Lyon, that seeks to devour you. [a Luk. 11.12.

Wom. I can see nothing but damnation.

S. I could see nothing but Hell and wrath, I was as
 desperate as ever was any: I said, I cared not, whether
 I had mercy or no. I felt my self, soul and body in fire
 and brimstone already. If all the fire and brimstone in
 London, and all the pitch and tarr, should all be in one
 fire, and I walking in the midst of that fire; this was
 my condition. I beheld my self in hell locally; my terror
 was so great. And I thought there was no other Hell,
 but that which I felt; and therefore I sought to make
 away my self, and many wayes attempted it: But God
 hath made me see my sin therein, and be ashamed; and
 mine iniquity, and be confounded, yet then I could
 wait no longer: and I said, if God will not save me, let
 him condemn me, and it terrified me after that I had
 said so. But were Gods thoughts as my thoughts? were
 his thoughts ill towards me, because I thought so? may
 Gods thoughts were not my thoughts. [Isa. 55.8.]
 God could with bold possession, and temptation, if he
 would; but he sees, its for his glory, and for the good of
 his, that you might love him the more; and that his
 glory might the more be seen in his delivering of you.

Its Christ's work to disposses, where the strong man armed keeps the house. He doth not disposses the soul that was not possessed, but the soul that was possessed: possessed with sin and Satan and corruption; that such should be brought from the captivity of Satan to the glorious liberty of the Sons of God. And then shall you see that this was good for you, and all things are for good to them that love God. I say not that you can love God: but he will give you a heart to love him. Deut. 30.6.

Wom. I have no experience that ever he shewed that mercy on me.

S. He'll shew mercy that he may be feared. Psal. 130.4. He'll shew mercy to sinners; are not you a sinner, and ungodly?

Wom. But not to me, I cannot believe it.

S. You cannot believe it: I could not believe that he died for me. Paul saith, I was a blasphemer, a persecutor, injurious, yet I obtained mercy, to be a pattern to others, 1 Tim. 1. Had you seen my condition, that I was in as I saw it, you would believe, he may as soon shew mercy on you as shew mercy to me: and sooner too, by far.

Wom. I was and am still of a perverse spirit.

S. He sees you are so, & he heals such. None can heal, but Christ, he is the Physician that heals the chiefest sinners freely: put all sins into one, unbelief is the greatest, and Christ dy'd for that sin: and 'tis Christ's gifts to give faith to one that hath no faith, to a heart full of nothing, but of sin, and corruption, and unbelief, till Christ give it to believe. Heb. 12.2.

W^m I wculd believe, but I cannot.

S. Say as the man said, I believe, Lord help my unbelief: there was faith & unbelief mingled, Christ comes to give repentance, & remission of sins; and failst to believe it. [Mark 9. 24. & Acts 5. 31.]

If you have Satan in you, Christ came to destroy the works of Satan: and it is a work only for him to do it.

Wms. I am in continual horror.

S. If he speak peace, who then can trouble? He will
* So she spake | speak peace to his people, and then * they
it, and so the shall not return to folly: and what's that
Hebrew is fu- folly, but to distrust Gods mercy, and
ture, Psa. 81.8. have hard thoughts of God; as if his an-
ger and wrath should be for ever. [Psal. 77, 8, 10]

Wm. Nothing will work on my heart.

S. No not till Christ work: and if he work, who shall let him? His Counsel shall stand. [Psal 33 11.]

The woman being wished to forbear, because the other was so weak and spent; She would have the women remember this: That Christ was carried into a Wilderness to be tempted. [Mat. 4.1.] So he brings a soul into a Wilderness of Temptation, and then he will succour them that are tempted. He saith I'll allure her, and bring her into the wilderness, and then speak peace to her [Hes. 2.14.] That's God's time to do it; & then he saith to them, I will bear with thee to me for ever. He betroth thee to me, it's the wilder'd soul, the desolate soul, that he will betroth to him. v. 19. Though you are now in the wilderness, ne're so sore stung of fiery Scorpions, yet there's a brazen Serpent

for you, even you, to look upon, and be healed in; or for such a one in your condition, never so sore stung in. It's holden up, not for them that are not stung, but for them that are sore stung. (in Num. 21.9. n Joh. 3.14.)

May 16. She still being very weak in bed, was another Conference, she seeking to comfort one in deep despair that came to her. The woman being asked, *how it was with her?*

Wom. I have slip'd my time, (she had formerly told her more of her sad condition by sin.)

Sat. Was it Gods time to have done it? then who could hinder him? Then hast not cal'd on me, O Jacob; thou hast been weary of me, O Israel; thou hast wearied me with thine iniquities. But was their time past? Nay, the very next ver. is, I, even I am he that blots out thy transgressions for my own sake, not for thy sake, be thou ashamed, but for mine own sake. [Isa. 43. 24. 25.] And in [Jer. 5. 11, 12.] The house of Israel and of Judah have belied the Lord, & said, It is not he; neither shall evil come upon us: Yet Judah shall be saved, and Christ shall be the Lord their righteousness. [Jer. 23. 6.]

For feter years together have I been in as sad a condition as you can be in, and at last it grew sadder & sadder still, till I came even at the brink of Hell; & Hell gates were wide open; sin and destruction set them open; then came Christ with his arms wide open for me; and pull'd me thence.

Object. There's no mercy to one in my condition.

S. I did not then apprehend there was any mercy for me : I never met with any so carried on as I was. I reasoned with God Why he would make me to damn me? and why he made the Devil? Of late I thought if I made away my self, there was an end of my misery, & that there was no God, no Heaven & no Hell, but what I had already. This last was ever since a moneth or six weeks before Christmas, as they call it, I could not believe the Scripture, nor any thing ; (I have judged my self for these evils.) I see nothing is too hard for God, that yet saves me. [Jer. 32.17.] There is no sin greater then unbelief; yet Christ died for this also. Did not Christ say to his own Discipl: s, O fools & slow of heart to believe a? They were slow to believe, and yet Christ dyed for them, and was not slow to give them faith to believe. What ever we suffer in temptation, Christ suffered, being tempted, that he might partake in our sufferings. Ought not Christ to suffer, and to enter into glory a? It was Christ's way to glory. And are not you slow of heart to believe that you must suffer many things & then enter into glory? When they knew Christ then he vanished out of their sight that they might more desire after him; and they went speedily to Jerusalem & told of him b. And when Christ came again to them, they were afraid c, and thought it was not he, but a delusion, [Luk. 24.33,35,b33,c37.] So when Christ comes to your soul, then you will fear it's not Christ, it is but a delusion. It was the Disciples condition before you, those that did lie in the bosom of Christ continually.

Woman

Wom. These are great works for some.

S. Who doth Christ work upon, but on stony hearts?

His Word is a fire & a hammer to break & to melt it, and he wil give them one heart to fear him, and they shall not depart from him for ever. [a Jer. 23. 29 b Jer. 32. 40.] Wom. I have no good at all.

S. What if you had all excellencies of wisdom, and gifts, & deeds? What were all this, without the loving kindness of God? And God delights in shewing mercyd and loving kindness. [c 1 Cor. 13. 1. d Mic. 7. 18.]

Wom. God hath forsaken me.

S. [Jer. 51. 5.] Israel hath not been forsaken, nor Judah of his God: And what was Judah? treacherous Judah, back-sliding, idolatrous, and what not? see Jer. 3. They plaid the harlot with many, and feared not Gods judgements, committed a adultery, and turned to God feignedly: Yet Judah is not forsaken of his God, he is his God, and not forsaken; though he said, He was forsaken, and his wound incurable, yet he was not forsaken: And Judah shall be saved for all that, in the Lord his God: For his own Name sake, he hath taken away their sins for ever, and will remember them no more. He will remember his own free love; this is his own work, and this he delights in. He loved us, and washed us in his blood; that's the fountain where the Saints wash their robes [Jer. 2. 13.] My people have committed two evils, (my people, and two evils,) they forsake me the Fountain, (the Fountain of our righteousness, and washing from sin,) and they dig cisterns of their own, (their own righteousness they

would look on, and so do you,) which will hold no water: It's a broken Cistern. This was as Adams fig-leaves g, would cover but part of him, not cover all his nakedness: a scanty skirt, that will not cover all filthiness. But the cloathing h that God made, will cover all. g Gen. 3. 7. h Vers. 21. Rev. 3. 18.] His fountain of living water is sufficient; and though they dig'd their Cisterns, yet he sets open this Fountain for them.

Say not as they said, My wound is incurable, and refused to be comforted. No Physician can heal such as are incurable, and that refuse healing: But God hath balm of Gilead, and hath healing there, and he pours in wine and oyl, and heals them that said, their wound was incurable, and refused to be healed, Jer. 15. 18. Because it's the out-casts of Israel, the poor outcast soul, that the Lord gathereth together, and that he healeth. [Psal. 147. 2, 3.] What think you of such a Soul that refuseth to be comforted?

Wom. My heart quarrels against God.

S. Who is any otherwise by nature? But what will a father do to his froward child, that quarreleth against the father? As a father pitieth his child that's distempered, so the Lord pitieth such. The Lord is more abundant in love and goodness to such souls as Israel was, that were murmurers, back-sliders, that cal'd not on him, but were weary of him; as Ephraim that fed on lies, unaccustomed to the yoke; yet Gods bowels were turned within him for Ephraim a, and he would not destroy him; For I am God, and not man b. Man, in his natural condition, is cruel to them that wrong him.

and cannot forgive, & be kind to such: but he is God, and not man. [a Jer. 3 r. 18 20. b Hos. 11. 8,9.]

She being weak and spent, for a farewell would have the woman to remember Jer. 46. two last verses: **Fear not thou my servant Jacob: Jacob sin'd, and feared;** but he saith, **Fear not thou my servant Jacob;** **Behold, I wil save them from afar off: thou art afar off,** yet behold, I'll save thee: thou art in captivity, in bondage, I'll deliver thee. **Return thou shalt return,** and none shall make thee afraid. He saith not, [**no man shall make thee afraid**] but none; neither man, nor sin nor Satan: **Fear not, for I am with thee.** Did he think so? No: Yet then God was with him. I'll make a full end of all the nations (their enemies: so he'll make an end of all thy enemies, thy sins, & corruptions, & Satan;) but I will not make a full end of thee, but I will correct thee in measure: God will measure out what affliction and in what manner, & for how long (as for ten days c) & it shall not exceed; but he will make thee able to bear it. [c Jer. 46. 18. Rev. 2. 10.] **O Earth, Earth, Earth, hear the Word d,** **Man is a lump of earth, and cannot bear more then earth, till he cease to bear.** [d Jer. 22. 29.]

May 19. There came to visit her the Lady Renula, with Mrs. Fines, (wife to L. Say's eldest son,) and Mrs. Brice; then came the Relator and Mr. Sprig.

One spake of her weakness; she said, **My times are in his hands e, and my fresh springs are in him f;** for

refreshing weary souls g; & replenishing empty sorrowful souls. [cPsal. 31.15. f Ps. 87. 7. g Jer. 31.25.]

Lady. You could not have hoped for such times formerly.

S. No, no more then the stones in the streets. I said many times, there's no hopes h for me, it was impossible there should. But, these things that were impossible with me, & with men, they were possible with God i, I found them so. [h Jer. 2.25. i Luk 18.27.]

Lady. How did your refreshings come in? was it by way of discourse, or in prayer: or how was it?

S. By vision of God, as he pleased to come in, filling me with admiration of the free love of God, to so vile a sinner. To M Sprig she after said. He reveal'd to me j Jesus Christ, crucified for my sins: I saw it, and then I mourned over him * that bare them away into a Land of forgetfulness k [* Zach. 12.10. k Lev. 16.22.]

Lady. Whether have you lost the memory of your former terrors in your present joys?

S. God hath brought me from the power of darkness, into the Kingdom of his dear Son l, and I should not be so sensible of his mercy in this, if I should not remember in the darkness I was in; therefore I do not desire to forget it. [l 1 Pet. 2.9. m Eph. 2.11. Tit. 3.2.]

Lady. Now you have the inward teaching of the Spirit, whether do you less esteem the written Word?

S. The Word is the letter of the Spirit, and typeth out him; therefore not to be the less esteemed.

Lady. If the Lord should recover you, whether do you think you should frequent the Ordinances, in hearing the Word as formerly you did?

"A. God will dispose me to that, that shall be for his glory, and my good. But I look on Ordinances, as tokens of Gods love to his people, and representations of Christ; that should neither be idolized, nor slighted, but they should be us'd, and God lov'd above them. [To M. Sprig she said: As the spouse in the Canticles, sets out her beloved by similitudes of him: so are Ordinances similitudes of him, by which he sets out himself to us for our good. If Jesus Christ himself should preach to the soul every day, and give not out of himself, the Ordinance would be empty to it. But he comes in to his people in Ordinances, and there he fills the empty soul with good things. [See p. 93. b. g.]

Lady. Whether do not you desire to live, to declare the great mercy that God hath express'd to you?

A. I desire nothing but his will, which doth order all things to his own glory, and his creatures good.

Lady. Whether have you thoughts of the Church of God, and of the condition it is in, in the parts that you know?

A. I wish with Paul n, if it were possible, that all Israel might be saved. [n Rom. 10. 1.]

Mrs. Brig. Do you not wish that all differences were compos'd and made up among the Saints?

Answ. Yes.

Lady. What means do you think would be

most effectual to compose them?

A. The beholding a reconciled God, seen by all: God was in Christ reconciling the world to himself, [2Cor. 5.19.] There is need of such a days-man as Christ to reconcile the world to God, & one to another.

(Suitable to what Mr. St. Marshall gathered from Isa. 57.19
I create the fruit of the lips, peace, peace, viz. 1. That the peace and the healing of Gods people, is Gods own work, a work of his creating power.

2. Though it be so, yet the special way whereby he effects it, is the preaching of the Gospel of Peace: The fruit of the lips, peace.)

so speak: he bath done it upon many & he bath done all upon one poor wretch. [Formerly her self was slow of speech, that now had such freedom; speaking as with a new tongue.]

Mr. Sprig. Do you think to have it always day with you?

A. I know there may be clouds, that the soul cannot so apprehend the light of Gods countenance: as David saith, Restore to me the joy of thy salvation a; and why bidest thou thy face from me? But Christ the Son of righteousness will rise again b: He will break through all these things. My times and my refreshings are in Gods hands c, to refresh the weary soul; which he will do freely. [a Psal. 51.12.b Mal. 4.2.c Pial. 35.15.]

Mr. Sprig. I would be glad to hear which way the Lord came in to refresh you.

Ans.

Ans. It was reveal'd to me, that Christ was crucified for me, even for me, the chiefeſt of ſinners. I never had a glimpse of Christ before, and then I admired him. I ſaw it plainly, my greateſt ſin was unbelief; and I ſaw I was in unbelief, and that the wrath of God abode upon me, I was damned already: And not for any thing in me, but when unworthiſſ was in me, for his own worthiſſ, even for his own Name ſake, that he for-gave all my ſins. His Name is merciſul & graciouſ, longſuffering, &c. [d Exod. 34.6,7.]

Mr. Sprig. What counſel would you give to one in that condiſion of Darkneſſ?

A. To wait on God that bides himſelf [Isa. 8.17.] My temptaſions were the ſaddeſt of any; to believe there was no God nor Heaven, nor Hell, but what I felt: my ſoul remain'd in terror continually.

Mr. Sprig. You knew the Scriptures before, that comfort you now; wherein then is your comfort? what's the diſference?

A. The letter did but kill, it could not comfort; but God hath reſrehed me in his love. God was the ſame to me in his love formerly, that he is now: But in his fulneſſ of time, he maniſteſteth that which was before. I do not believe that he hated me before, and loved me after; but all my affliction was in his love, and very faſhfulness. The glory of God doth as much appear in ſuſtaining a ſoul under terror, as in delivering it out of terror. It's ſaid (in Isa. 24.16) Glorifie God in the fires: Though the ſoul ſees it not then, yet when the Lord brings ſtate, then he ſees that God did glorifie himſelf in the affliction.

Quæſt.

Quest. What do you think of the powrings out of his Spirit in the last days?

(Then and since being put together.) S. Ans. The name of Christ is powred forth by the Spirit on his people, and will be still, and thereby we love him, when he hath shewed that love to us, and drawn us.

Quest. We have some drops of his Spirit now, but are the powrings out now? *Act. 2.17. 31. 38.*

S. A. There are many that love him now, & why do they love him? It's not said because of some drops, but because thy name is ointment poured out: Therefore it is that any soul loves him. *Cant. 1.3.*

Quest. But do you not think there will be a time, when God will pour out more of the Spirit upon his Sons and Daughters, then now is usual?

S. Answ. Though his love is powred out into the hearts of his people by the Spirit now, or else we could not love him; yet his is personal to a few: but I do verily believe, it will be more general to many, and in a greater measure. This is but a taste now, of what shall be.

Mr Sprig. Do you take no food?

S. Ans. Yes, I feed on Jesus Christ, he is my dayly food; he feeds me with himself, and he is full of satisfaction. [*Joh. 6.35, 51, 55.*]

Mr. Sprig. But I speak of bodily food; do you think it's no temptation on you to forbear bodily food?

S. Ans. No, I would eat, if I could, but I cannot.

If I try, it makes me worse. His Word is my meat & delight. In my trouble I oft could not eat, he fed me with bitterness and wormwood; I fed on terror, that was my meat, and now the Lord makes answerable to it, his feeding me now with promises, this marrow and fatness a, he refresheth me continually with his love which is better then b wine. [a Psal. 63. 5. b Cant. 1. 2.]

May 21. One asked her. Do you sleep?

A. These three nights I slept not till 3. of the clock, but I lie still, I stir not, but am content, and that's better.

Quest. How is that better?

Ans. Content is better then abundance, is it not? And Christ is never idle, he is always doing somewhat in the Soul.

One speaking of hopes of her life.

S. A. To be willing to live, is the hardest lesson to me: It were best for me to be with Christ. Yet it's a more blessed thing to give then to receive: to be doing Gods work then receiving the reward, and I am contented. [c Phil. 1. 23. d Act 20. 35. e Phil. 4. 11.]

May 21. Relat. Quest. Whether is Faith the condition of the New Covenant?

S. A. There's no condition in the new Covenant; it's the freeness of his love, and greatness of his compassion, that undertakes all, when the creature is in the blood, as in Ezek. 16. There's nothing in the creature to move him, but sin and disobedience, and unthankfulness. ["So Mr. Slaters Catechism of the two Covenants, I sheweth. The matter is sure

“sure mercies, sweet promises, which are all in Christ
 “Yea, and in him Amen; to give a new heart to know
 “him, to write his Law, put his fear into us, cause us
 “to walk in his Statutes, forgive our iniquities,--to be
 “our God, and make us his people, [Ezek. 36.26.
 “Jer. 31.31. Isa. 55.3. 2 Cor. 1.20.]

“Q. What's required of such as are taken into
 “this Covenant?

“Ans. Nothing but what is given to them: It's re-
 “quired that men believe and repent; but it's freely
 “given to them so to do: Man's duty is the matter of
 “the promise, as well as God's mercy, 1 Cor. 2.12.
 “Ephes. 2.8. Phil. 1.29. Act. 5.31. — When we
 “are required to believe, repent, and turn to God,
 “we are not to seek strength in our selves, but to search
 “into the Covenant, and turn the promise into prayer:
 “As man's duty is to Repent, Act. 17.30. The Co-
 “ovenant is, Christ shall give Repentance, Act. 5.31.
 “Pray therefore. Turn thou me, and I shall be turn-
 “ed, [Jer. 31.18.]

Relators Question about the LAW. Is there now
 any use of the Law to us?

S.A. There is use of the Law: the Law is holy, and
 the Command is holy, just, & good. The Law is just,
 for it shews the creature what it should do. & what
 it cannot do without the power of God. There's the
 creature's inability, & the power of God. (f Ro. 7.12)
 Christ is the end of the Law, for righteousness to
 every

every one that believes, (Rom. 10.4.) Believers can look on Christ in all things, and above all things. All the Commands are done and kept in believing in the Lord Jesus, who hath done and undergone all for Believers. The soul that breaks one of them, breaks them all: the soul that keeps one, keeps all. The Lord commands the soul to do great works, and good works: And he works in them to will and to work (Phil. 2.13.) And this is his work, that they believe in Christ. The Law saith, Do this and live. The Gospel saith, Believe and live, (Rom. 10.5,6,8.) H.G. The Law was our Schoolmaster to bring us to Christ.

S. Ans. The Law was a Schoolmaster; by types it led out to Christ; But when Christ ^a The Greek hath is come, and faith is come, we are no ^b not, To bring us; longer under that Schoolmaster, and ^c but the Law was Tutor, and Governor, & rudiments, (or, a leader of ^d us when the fulnes of time is come^e Gal. children) to Christ, 3.24,25. Greek. Gal. 4.1,2,3,4,5. ^f or, until Christ.

Relat. Have Believers no need of the Law? The Apostle exhorteth Believers to the D U T I E S of the first and second Table of the Law.

S. A. I believe the best Saints that are have need of the Word, of the Law and Gospel, of the Exhortation, because there's want in them, many things they see not, and are slow to b. When one knows Christ in the Gospel of Christ, it's the special way to lead them on to the things of the Law c. Where faith is, there is looks to God, and his will, and such cannot but be careful to maintain good works d; and till then, they can never

never observe the end of the Law, nor do any good works, works that please God. [b 2 Pet. 3. 1. c Gal. 3. 6. d Tit. 2. 11.]

Quest. Is the Law of no use then to Unbelievers?

S. Ans. Yes, it calls for that they cannot do, and gives no power to do; and it curseth them for not doing it: it shews them they perish without Christ, that they may cry, Save Master, we perish: And none can redeem them from the curse but Christ e, and he hath redeemed them already by his death on the Cross; but it wants manifesting to them f, till the fulness of time come, and then they see it. The further one looks into the Law, the more one is plung'd into the depths, it wounds the more; it's rather the worse then the better. And then's the time when none can heal but Christ, that came to heal wounded Souls g, & that is Christ's time to heal. [e Gal. 3. 13. f Gal. 1. 15. g Mar. 9. 13.]

May 24. Because she had said, It's a living active Christ in a dead passive creature, that makes it act, One asked her, Whether every man should not use his endeavour about spiritual things or duties?

S. Ans. (Besides what was before said, in pag. 64. ~~as~~ wishing one that could not pray Go & say, Take away all iniquity: Say it, because God bids you; she added,) Christ is the light and life of the world, and the only Way to the Father h, in whom and in him alone he is well pleased i, and it's he only makes us acceptable: yet we must look at Gods Will, that we should pray & wait on him in his ways; for he saith, Blessed is he that waiteth for him k. Not that we can

wait

wait by a power of our own; but he that saith there first; therefore will the Lord wait, that he may be gracious to you; he draws, and gives a power to wait on him, and to pray, and he comes in when he hath waited his fittest time. When b Daniel set himself to pray, the Lord came to him, whilst he was speaking in prayer. When c Peter had gone apart to pray, & when Paul d prayed in the temple, then the Lord came in to them. And like as many that went immediately to Christ were healed. so of those that went to the Pool, as to an Ordinance at certain seasons, some were healed: And there Christ heal'd the man that had an infirmity 38. years, and had waited long, and had no help, at last Christ healed him there e. When Simon Magus was in the gall of bitterness, Peter bid him pray f. He that careth for Sparrows, and hears the Ravens when they cry g, will hear poor Souls that pray: [g Psal. 147.9. Job 38.41.]

Object. Without faith it is impossible to please God.

A. It is so; and unless such believe that God is, and that he is a Rewarder of them that diligently seek him h they will not else come to him; but such faith may lead to him. [h Heb. 11.6]

Ques. What judge you about GENERAL REDEMPTION, (and the consequence thereof, FREE-WILL, FALLING AWAY, &c.)

Seeing

b Joh. 14.6.

i Mat. 17.5.

k Isa. 30.18.

b Dan. 9.3,20.

c Act. 10.6.

d Act. 22.17.

e Joh. 5.2,5.

f Act. 8.22.

Seeing you hold out to all that come troubled to you, that Christ hath redeemed them, and that it only wants manifestation to themselves.

A. The Gospel is to be held out to all the world, to the chiefeſt of ſinners; & this is Gospel, That Christ was ſent of God to them, to turn them all from their

a Act. 3.16.

Act. 17.38,46.

Act. 5.31.

Luk. 24.46,47.

b Luk. 18.5.

Act. 10.36.

c 2 Pet. 3.9.

Ezek. 33.11.

Luk. 13.34.

d 2 Cor. 5.18.

a ſins and to juſtifie and pardon them; and to give peace to them that are a- far off b; and that God is not c willing that any ſhould perish, but that all ſhould repente and live. Gods willing- neſſe to d reconcile the world to himſelf, is to be held out to all: And thofe that I thus ſpeak to are afflieted: & affli- on is the portion of thofe that he loves.

And he had loved ſuch, and Christ had redemeſd, whiſt they were in the furnace of affliction, though they knew it not; it only wanted the maniſtation to them: and when this fulneſſe of time is to draw them, it is not becauſe God then began to love them, but he loved them with an everlaſting love: there- fore it is that in tender mercy he draws any ſoul.

(Jer. 31.3.) There is his free choiſe & his mighty power in drawing ſuch as were dead in ſins, which no power of man could do: None can come to Christ except the Father draw him e. And having loved his own, he loves them to the end f and none can pull them out of his Fathers hand. Who ſhall ſeparate us from this love f? neither men nor ſin, nor death. [e Joh. 6.44,63. f Joh. 13.1.g Rom. 8.39.]

Another added as follows.

1. Jesus Christ saith, Preach the Gospel to every creature, say, *Peace be to this house* b. Thus the Disciples did to the worst: *Peter h, Act. 3.36. Paul i* *Cor. 15.1.3,4.* with *1 Cor. 6.9, 11. k Chap. 2.2.* Hereby they receive the spirit / *Gal. 3.5. 2 Pet. 1.4.* Which alone convinceth effectually of sin, righteousness and judgment m, *Jah. 16.8.* and meltis the hard heart n *Zech. 12.10. / Is. 53.5.* Gods choice was not used to be preached to all, but for the comfort of them that knew they believed o, *Eph. 1.3.4. 2 Tim. 1.9.* In preaching of the Gospel, light motion, and power goes out to all: which men resist, and such are destroyed, not because they could not believe; but because they resist p, and will not obey q, and so die: p *Act. 7.51. q Luk. 13.34. Ezek. 33.11. Hos. 13.9.*

2. All the *Redemption* or freedom that all have, from temptation, and from hellish torments at present; and all the good to heart, body, or state, that they enjoy; all is by the *Redemption* of Jesus Christ, who saveth all r, both men and beasts s, especially them that believe thus. r *1 Tim. 4.10. s Psal. 36.6.*

3. The time must be, when every promise of God must be fulfilled, *John 10.35. Mat. 5.17,18.* And therefore the time cometh, when in the seed of *Abraham* that is, in Jesus Christ, all the a *Nations*, b *Kindreds*, c *Families*, d *people* / a *Gen. 22.18.* b *Gen. 18.18.* c *Act. 3.25.* of the earth, even unto the e *ends*.

Gen. 28.14. Gen. 26.4. d *Psal. 67.5. e Ver. 6.*

(or utmost corners thereof,) shall be blessed. When the stone in *Daniel*, that smites the feet of the mighty Image shall become a **f MOUNTAIN**, and fill the whole earth, [**f Dan. 2.34.35,48.**] g then the Kingdom, and Dominion, and greatness of the **KINGDOM** under the whole heaven. Shall be given to the **S A I N T S** of the most High; whose Kingdom is for ever (or for an age) & all Dominions, (or Rule is **b**, all Kings and **s** people,) shall serve and obey him. (g **Dan. 7.27. h Psal. 72.11.17. i Psal. 100.1 4.**) *This was never yet fulfilled: and therefore we may rejoice, that as God is true, all this shall be performed.*

H. G. Whether doth the Lord at any time PUNISH or chasten his people **FOR SIN.**

S.A. He saith, *For this cause some are sick and weak among you k. But I cannot call*
** Amos 3.3. Heb. is, visit upon you; not pun- ish. So Jer. 46. 38. (pag. 85) & else-where.* *it a * punishment for sin to his people; for Christ hath paid their debt already, & bare their sin into a land of forgetfulness l. Thou forgavest the punishment of my sin m. If the punishment for the least sin were not taken away, it would press them down to hell, and then what would their greatest sin do? but Christ hath satisfied to take away the punishment l. (l Lev. 16.22. Hct. 10.16.22, 17. m Psal. 32.5.)*

But yet he hath Fatherly chastisements for them; for whom he loves he chastens: What Son is he whom the Father chastens not n? he chastens them in love, and they

they see it & that makes them sorry for their sin as sin; or else they would never be sorry for sin as sin, but that they see his love. It's his love that he will correct them, and then he deals with them, as with one of his own. It is in love what ever he doth to his in all afflictions : though the soul may not see it till afterwards : For, [All] things are for good to his people [o Rev. 3.19 Heb 12.7. o Pial. 119.75. Pial. 25.10. ita. 63.9 11. p Rom. 8.28.]

May 26. 1647 There came to her a Wife, that being past her reckoning, thought her pangs of travel were come upon her : but [as she said] those being as nothing to the pangs and terrors her soul was in ; having been with Mrs. Sarah before, she came now running to her bewailing that in this her extremity she had no God to go unto.

Mrs. Sarah's eyes that had been so very ill, by her cruel beating them, & by oft bruising her head against walls, in her terrors, to have beat out her brains, being now somewhat better, beheld the saddled woman coming in, and had presently cast in a word to speak to her, which was this: Judah shall be saved, and Jerusalem shall dwell safely in : and who were more sinful then they ? Yet God hath made a promise to them: If you were as bad, as you are as bad by nature; yet look upon that promise, which was cast upon me, as you came in, That you, even you shall be saved, and dwell safely under the shadow and protection of the Almighty; which is a safe shelter indeed, from what storms so ever they be. Those sins that are crimi-

Son sins, and of a Scarlet die, yet God hath pardoned: doubtless, he hath lov'd you freely, and pardon'd you; not for any thing in you, but for his name sake. You say, you are weary of your sins, Do you desire nothing but Christ: Therefore the promise is to you. (m Jer. 23.6.)

Woman mourning, said, [as the Relator then wrote it] I am in unbelief.

S. Answ. It's rather a token you have some Faith, though you see it not. The Corn that is sown in the ground, is first hid: and then the n blade and growth appears. You are wounded: It's not you that wounded your self; but he saith, I wound, and I heal. Therefore he saith to one o, Go in peace, thy faith hath made thee whole: Thou believest I can heal thee; This faith in me, hath made thee whole. So for you, though yet you see it not, you believe Christ can heal you; desire he would but speak the word, and manifest it to your soul. (n Mar. 4.28. o Mar. 5.34.)

Another asked her, Do you think Christ is willing you shall believe?

Wom. Yea, but there are moutains in the way.

S. Beheld, he comes leaping over the p moutains of opposition that are in the way. (p Cant. 2.8.)

Woman. If the world knew the worth of a little glimpse of faith, they would prize it. I cannot believe.

Ques. What is faith?

S. A believing Christ is a sure and strong Rock and refuge to the so. (Heb. 6.18.) Had it not been, for

for him you had been swallowed up. Would you rest on your own righteousness on any thing in you?

Wom. I am much looking at that, to feel somthing in me.

S. That's but filthy rags: & he will take them away, and cloach you with change of rayment: as Joseph's rags were taken away, and he was cloathed with better rayment. Isa.94:6.1 Fzek.16.10,14.1 Gen.41.14.

Wom. When I was troubled about my condition, about ten years ago, one day as I mused, a v yce said plainly to me, *Mary thou shalt die and live again: and thou shalt gloriſe God greatly. Thy ways are not my ways, nor thy thoughts my thoughts.* This fill'd me with joy unspeakable; &c I said, *Yea Lord, let it be as thou wilt.* I was perswaded it was an answer from God: Then I could not, but send for my friends, that they might hear what God had done for me; and I told them of this: then I presumed that I had faith: and I looked that God would do great things for me, that he had thus spoken to me, and done so much for me: I was carryed on thus for a time. But after this I was led to sin again, and I feared I should sin: and I said, *Lord, shall I sin again?* it went to my heart. The voyce answered me, *Though thou do, thy sins are buried in the bottom of the Sea: They are bound in a bundle and cast into the depth of the Sea.* I was not led to sin by this. But I forgot Gods goodness, and I fell into sin by little and little: and now I have been a backslidder.

S. Here are back-slidings. He saith, I have seen his wayes, and I'll heal him, and restore comforts to him. I'll heal their back-slidings, I'll love them freely u; mind that, What joy is it to a Shepherd, when he finds a lost sheep? more joy than over all the rest. You are the lost sheep, he will joy over you. [Hos. 14.4.]

Wom. Legions of sins are before me.

S. Legions of Devils were within me; not before me, but within me; yet he hath clothed me, & cast out Legion. (Mat. 8. end.) Who came Christ for? Was it for the righteous w? You are an alien, without God, without Covenant of promise. [n Mat. 9.13.]

Wom. I am confident that's my case.

S. God draws such souls: Christ died to reconcile such souls: the Spirit ties both ends together, he ties them and Christ together, uniting them to Christ. So did he with those Ephesians, they were dead in sins and trespasses, strangers from God, without God, far off, twain; but these had he made near. Such doth God draw, and makes up the breaches. See the condition they were in, Ephes. 2.12. and Hosea the first & second Chapters, he said, They are not my people, and then it shall be said, now they are the children of the living God, Hos. 1.12. Before, not people; and now, not only people, but children: before, they were dead people; now they are living Children: the living God gives them new life. They have life from God, that they may live to God. In Eph. 2.2. You that were dead, hath he quickned; and by Grace ye are saved through Faith---not of works, lest any should boast. We would boast,

boast, if we did any thing in it. *He works Faith, and he builds up still: he builds higher and higher, till his work be finished; We are his Workmanship* [a. Eph. 2.1.5 8 10.]

Wom. My condition is very dangerous and hopeless.

S. How is it?

Wom. I have an evil heart of unbelief, in departing from God.

S. Have you departed from him? then you had him. How have you departed from him, if you never had him?

Wom. I never had him.

S. What if now you shall have him? and you be a Child? not only a servant, but a Child, an Heir of God?

Wom. I should admire it.

S. He will shew mercy to be admired. He will come and be admired in his Saints that believe b. He raiseth up a bond-slave to be with him in glory. It's a faithful saying, though the Soul doubt of it: and it's worthy of all acceptation, though the Soul would not accept it; That Jesus Christ came to save the chiefest of sinners c. The Lord may deliver you of two Burthens; the burthen of sin, and your other burthen also. Your extremity is Gods opportunity. In him Judah shall be saved. [b 2 Thes. 1.10. c 1 Tim. 1.15]

Woman. In my prosperity, a poor woman came to me, that had her Son in slavery; and she beg'd of me to give her somewhat towards her Sons release.

lease. But I thought all was little enough for my self, my sister gave her somewhat, but I would give her nothing: the woman wept. And now I think on my ~~and~~ ^{An item o' all,} ~~wisely to confound~~ ^{unmercifulness;} when now my soul is in slavery my self; his slavery is nothing to mine.

Prov. 21.13.

Psal. 41.1,3. S. Christ came to deliver them that are captives and bond-slaves, not them that are at liberty: The Son makes free ^f, not them that were free ^{but} them that were in bondage. (e Luk. 4.18. f Job. 8.36.)

Woman. I am without hope of mercy, and my heart fails and gives up all.

S. Some refused ^g to be comforted, and would not be healed; yet he heals them. He looks after the Outcasts ^h that none look after. [g Ps. 77.2. h Ps. 147.2.]

Wom. That's my case.

S. Yet there was mercy for them; and why is this written but for our instruction and comfort ⁱ; that we might have hope? (Rom. 15.5.)

Wom. Not one word will abide with me, that's spoken.

S. The time was not yet come. For in the appointed time it will surely speak, & not lie, it will speak truth & peace, lasting peace, abundant mercy and love. Wait therefore for that time: The Name of God is to be preached & proclaimed: that he is gracious to graceless ones, and merciful to miserable ones, and long-suffering, and abundant in goodness and truth ^c, to them that have abundance of sin; and he would that repen-

repentance and remission of sins should be published in his Name f. When he gives you a glimpse of his love, you are apt to belie the Lord as Judah did, and to say, it is not he, unless it comes with a full persuasion to you yet this bindred not the Lord's coming in and healing them. Though not a person but the land was fill'd with sin, against the Holy One of Israel: yet Israel hath not been forsaken: He said, I am forsaken, & not only forsaken, but forgotten: Zion said so h, and Israel said so; yet he is not forsaken. (c Exod. 34.6. f Luk. 24.47. g Jer. 51.5. h Isa. 49.14,15.)

For a farewell, she said, Go, and believe, the Lord Jesus makes you whole, and so go in peace, believing it is Christ must make you whole, and none else.

May. 28. A Maid in deep despair came to her. The Relator being present, writ then also. After other expressions the Maid said as follows b.

Maid. It hath been said with me, since it was said to me, Repentance is hid from thine eyes, and woe unto them when they depart from the Living God.

S.A. The Lord said, I'll put my fear in their hearts, that they shall not depart from me h. (h Jer. 32.40.)

Maid. But I have departed from him, therefore I am none of his people.

S. There (faith he) where it was said, They are not my people: there it shall be said, they are children of God. (i Hos. 1.12.)

Maid. I am without God, an enemy to him.

S. Well,

S. Well, let it be so, you are without God in the world, a stranger, an enemy: yet such hath he reconciled by the death of his Son k; all the want is, you cannot see it so. [k Ephes. 2. 12.]

Maid. I am far off from him.

S. He gives peace, peace to them that are afar off.

Maid. I had a great deal of light, and I departed from it.

S. So did Judah, they departed from the living God, and went to dead Idol Gods: yet he would marry them. [l Jer. 3. 13, 14.]

Maid. I have done so.

S. So did they before you, and yet he married them.

M. But I have rejected him

S. You can do nothing else but reject him; but your Thus leading greatest rejecting is, to reject * a promise from God when he holds one out to you; then you say, it is not to me. Thus I sin'd as you do, in rejecting promises: and that was my greatest sin.

M. Your sin was not like mine.

S. No sin was like mine, as I judged. Mine was against such light, that I judged I had sin'd against the Holy Ghost.

M. That word terrifies me that was said to me, Repentance is hid from mine eyes.

S. That word when I read it, I was ready to tear it out of my book. There were 3 other Scriptures that were terrible to me. He that believes not is condemned already. *I was one*: *An other was*. He that believeth

veleth not the Son. the wrath of God abides on him n.
*A*thirst was, He that made them, will not have mer-
 cy on them n, no mercy, none at all. But above all, this;
 Repentance o is hid from mine eyes, [1 Joh. 3.18. m vs.
 36. n Isa. 27.11 o Hos. 13.14.]

Maid. Was it so with you? and then said. The Discoveries of Christ, and promises, are more terrible to me than the curses of the Law.

S. Sometimes it was so with me; salvation was turned into condemnation to me: promises that were never so sweet, were terrible to me.

Maid. When he would have healed me, I resisted, and would not.

S. Who hath resisted his will? here is Gods mercy to you, that by his Spirit he hath convinced you of sin; when you might have gone without any sight of it.

Maid. I have not the light of it.

S. You see you are in darkness: Christ came to be light to them that are in darkness p. Christ would not unborrow you of your self, but to borrow you on himself q. [p Luk. 1.79 q Hos. 27.14. Hos. 14.3.]

Maid. He that overcometh, to him will he give to sit on his Throne r, and to eat of the hidden Manna s? One may go far, and not overcome. He that endures to the end shall be saved r: but I fear I shall not. [r Rev. 3.21. s Rev. 2.17 t Mat. 24.13.]

S. He saith u fear not, nor be dismayed: for the bat-
 tel is not yours, but the Lords: you lie down in your
 shame, but he is your strength, your all in all. [u 2 Chr.
 20.15.] *M.* Better never to have known the truth,
 and

and holy Command, then having known it to de-
part w I have departed. w 2 Pet. 2.21.

S. All the Scriptures you bring, are to bring you off
from your sandy foundation; you would build on some-
thing you would find in your self, & feed on books your
prodigals portion x: Christ is unbottoming you of your
own righteousness y, & of all evil, to make known him-
self and his righteousness to you: and to set you on that
Rock, that is higher than you. x Lu. 15.16. y Phil. 3.7.

Maid. Not one glimmering light of him ha ve I.

S.A. Had you these eight years enjoyed such light
& comforts as you would have had, you would have
rested in them. But God would not have you rest
short of himself. Isa. 55.1, 2, 3, 8.

Maid. I have sin'd against all the means and light
he hath given me.

S. You will the more prize his mercy, & the more
love him, when you shall see his love to you notwithstanding
all this. Mic. 7.18.1 Tim. 1.13.17.

Maid. Judas after his sin, he repented. I have not
so much as he had.

S. He had a natural repentance, you wait for re-
pentance from Christ b, who is sent to give repen-
tance to them that have no repentance. b Act. 5.31.

Maid. I have sin'd with Judas; but he saith, Re-
turn, and I have not returned.

S. Doth he expect they should return in their own
strength? N, but he turns them, and they are turned c,
Judas was given over to reproach, & to treachery, &
whoredom, and to all manner of sin: Their sins were
such,

such as could not be numbered: they would none of God, but were weary of him d: yet he would not forsake them, but would have mercy on them & would love them freely, and would forgive them, and blot out their sins, for his own sake e, that they might not boast of their own righteousness f: but glory in the Lord only. c Jer. 31.18. d Isa. 43.24. f 25. e Jer. 51.5. g 1 Cor. 1.29.

Maid. I go on in sin, and what hope for such?

S. Ephraim feeds on wind, and the house of Israel compasseth him about with lies, yet they were not destroyed; for his bowels were turned for Ephraim. Hos. 11.8. Maid. If I eat, I am terrified for it.

S. If I did eat, I was terrified for it. Sometimes I durst not drinck in a whole week together, because I judged it was a cup of Devils h, and I drank to Devils, if I drank; and if I did eat, I thought I did eat my own damnation. (h 1 Cor. 10.21.)

Maid. I would fain be out of this life, that I might have an end.

S. Would you be sooner in Hell? is not that worse?

Maid. I would be sitting alone, and musing, and not work, because I have no hope.

Quest. When you work not, have you no thoughts?

Maid. Yes, thoughts of sin, and of misery.

S. Then 'tis better for you to be employed in busyness: For else the enemy hath more advantage: And specially because God bids you labor the thing that is good k. (i Rom. 12.11. k Eph. 4.28.)

Maid. I shall never be comforted, I am cast out.

S. Because thou saist, my pain is perpetual, my wound

wound is incurable : and are called an Out-cast : therefore the Lord wil cure thee : The Lord gathereth the out-casts of Israel. (1 Jer. 30. 15. 17. Pl. 147. 2.)

Maid. Once that promise was sweet to me ; The mountains shall depart, & the hills shall be remov'd : but my kindness shall not depart from thee, nor shall the Covenant of my peace be removed, saith the Lord that bath mercy on thee. [Isa. 54. 10.] Then God was sweet to me, and his people sweet ; I could have laid my hand under their feet. But now mercy is departed, and all is nothing.

S. Hatch God said, it shall not depart ; and will you say it shall depart ? Mountains of sin and corruption shall depart ; but he will not depart. The Father draws the soul to his Son : the Son receives it ; the blessed Spirit unites it, and makes of two one ; he knits the knot in the middle, & ties these two ends together, Christ and the soul : which knot of love, none can untie. (1 Joh. 5. 7.)

Maid. God might say, What could I have done more for thee, when I have done ? (Isa. 54.) and yet I have thus revolted from him.

S. Israel not only revolted, but deeply revolted. Yet he saith, Return, and he turns them. He gathereth, not only Israel in general : but the Out-casts of Israel : " the skires and rags of them. I le tell you what your state is. You are as a man, that's taken from his house, where was some light ; and is put in Engdgate, " and put in a Dungeon, where he hath no light. If one comes from the King with a pardon, and to call such a

me to the Kings Palace, where the light is greater, and more glorious, than that he had before: how will he then admire it? And will not you admire it, if the great King shall do thus with you, that are now in a dark Dungeon? If he work, who shall let him? his pleasure is, to raise up one from a Dungeon of darkness, and to bring such to his marvellous light q; from a Dunghill, from sin and corruption, and the Devil, to sit with Princes r; to give them a Kingdom. Fear not little flock s, it's your Fathers good pleasure to give you a Kingdom. (q 1 Pet. 2.9. r Psal. 113.7,8. s Luk. 12.32.)

Maid. If I were of that flock, I might have hope.

S. Other sheep I have that are not of this flock: them will I bring to the sheepfold, & they shall hear my voice, and there shall be one fold, and one Shepherd. John 10.16.

Maid. The Lord strove with me, and I resisted.

S. If the Lord pass over all this, your soul and body will melt: you will be overcome with this goodness of his, to be his for ever. It's the Son that must make you free, and then you shall be free indeed. [Joh. 8.36.]

Maid. But I have sin'd against such great light, and what will my end be?

L. What think you of Peter that so denied Christ? Was not he on the Mountain with Christ, and saw his glory w? did not he see light? & yet how sin'd he against it? when he both denied Christ, and forswore him. And yet what loveshewed Christ to him after this? Tell

Tell my Disciples, &c tell Peter that I am risen y. I was much troubled with the parable of the foolish Virgins: It was terrible to me. But yet see what was there? At midnight there was a great cry, Behold the Bridegroom cometh go forth to meet him z. See when it is the darkest time with you, you are called to go forth to meet him. (w Mar. 9. 2. x Mar. 14. 7 i y Mar. 16. 7, 9. z Mat. 25. 6.)

Maid. I think as I go in the streets, something will fall on my head and kill me.

S. When I went in the streets I thought the Earth would open, and swallow me up. You cannot reckon up the thing, but I was troubled with it.

Maid. I desire I might be a warning to all, to beware my example of sinning against light, as I have done, and brought all my misery on me.

S. It may be this is it the Lord comes at, in his hiding himself from you, that you may be for a warning, and yet he may return to you again. I Tim. 1. 13, 16.

Maid. If I had hearkened, then my peace should have been as a River and my righteousness should go before me.

S. Be you ashamed, and confounded, that you have so neglected him: and if he will shew his love to you notwithstanding all this, how will you admire him?

Maid. Ay, as much as any, I should have as much cause to admire him as ever any had.

A. Therefore he will be gracious, that he may be exalted. Isa. 30. 18.

Maid. If I could weep day and night, I should find more ease, but I cannot.

S.

S. What if you could? yet the law and all your doings are weak, (Rom. 8.3.) but you have not what you would in your self, that you may not rest short of Christ: You would not else so desire the riches of grace to such a one. Are you not weary & sorrowful?

Maid. I am.

S. He will satiate the weary soul, and he will replenish the sorrowful soul. (Jer. 31.25.)

The Maid having further heard by this Gentlewoman how sad her coadition had been, and that yet the Lord had been so gracious to her, she said, Mine was not sadder then yours hath been, but onely that I had sin'd against greater light. How long were you in that sad condition?

S. Four years, and above since I was little more then eleven years old: But the last half year, and above, before the Lord delivered me. I was full of terror night and day, and at last I had no rest at all, being violently tempted against my life.

Maid. Then I may have some hope that the Lord may deliver me, because I have not been above two moneths so violently troubled.

May 31. being Munday, came to her the Lady ~~W~~al-
longby of ~~P~~arham, with Dr. Cox, Physician, and
Mrs. Cox, and Mr. and Mrs. Adderly, then of the
Charter-house, &c.

Having heard of her great comforts, Dr. Cox put several Questions to her, which, with her Answers, were to this effect.

1. Dr. Cox. Some say of your comfort, that it is but a delusion, some say it is not.

Q. How do you know it is no delusion?

S. Ans. You cannot know what my comforts are, except you knew what my terrors were: But I believe the Lord did not keep me in them, and carry me through them, and deliver me from them, (not from one but from all my fears,) and give me comfort, to delude me with his comfort: for nothing could satisfy in those Terrors, but Christ; therefore it is apparent that it is Christ, because nothing else could do it, to free me from one of my terrors, much less to free me from all. Could any thing keep me from such great temptations but the power of God? (Then she told of some of her temptations.)

Q. How know you it was the power of God?

Ans. Because it was the bare arm of God that brought salvation to me. [clsa. 59. 16.] nothing else could and nothing else did it. I went about seeking rest, and could find none, till he gave me rest.

Q. How know you this working in you is the Spirit of God?

A. Where the Spirit of God is, there is liberty; he sets the soul at liberty that was in bondage; for I was in bondage. The other is a Spirit of error, this is the Spirit of Truth; the other is the Spirit of darkness, this is the Spirit of light. This is the Spirit of Truth, and not of error, because he leads the soul into all Truth e: and he set me at liberty, that I am not under the Law, but under Grace f. [d 2 Cor. 3. 17. e Joh. 16. 30 f Rom. 6. 14.]

2. Q.

2. Q. How, or in what sense, are you ~~not~~ under the Law?

S. Ans. Because the Spirit of life in Christ Jesus hath made me free from the Law of sin, & of death: For what the Law could not do, being weak, &c. (Rom. 8.2 3.) It was weak to pardon my sin, and to carry it into the Land of forgetfulness: therefore God sending his Son condemns sin, and saves the sinner, even me the chiefest of sinners.

3. Q. Whether have you sin in you?

A. Yes; a thorn in the flesh (as Paul had) to humble me, but not to condemn me. [f 2 Cor. 12.7.]

Q. Whether do you think that others judge of your condition now, that it is but in hypocrisy?

A. They that saw or knew me in my terrors, when I could not be ruled, might well know that nothing but the Peace of God, which passeth all understanding, could so rule me, which was as Ephraim, an untamed heifer. [Phil. 4.7. Jer. 21.18. She spake this very low.]

4. Q. Why do you speak no louder? are you weaker with your joys, than you were with your terrors?

Ans. I had more cause in my terrors, when I abus'd my body; but I never felt it till now. I beat my head oft against the wall, and took my flesh in my teeth, and the more and oftner I did it, the less I felt it: And when I had an opportunity against my life, and did not take, then I beat my self for it most of all, because it took not effect: Or if I spake any thing that was

Q. Why she now eateth not.

offensive to any with me, or did that I should not, when it was brought to mind afterward, then I abused my body for it most of all: And that I did so then, is the cause why I lie here now; for now that he hath brought me to my self now I feel it. He did not only bring my Soul to Hell and brought it back again but my body to the grave, that he might raise it up again if he see it good [1 Sam. 2.6.7.]

5. Q. Why do you not eat? Why do they not get things for you, that you may rise again?

A. I do eat, but it's meat to eat that the world knows not of, but those that taste of it: his words were a found, & I did eat them, [a] Jer. 15.16.] His words are the joy and rejoicing of my heart: his words of mercy, and love, and joy in the Holy Ghost, which fill an empty Soul indeed, as I was; which is meat indeed, both to soul and body at the present.

Ques. Whether do you not refuse the creatures out of temptation?

Ans. No, for I would eat if I could my stomach was then fill'd with terror, that I could not eat, and now with joy; if I could, I would take the creatures, but for the present I cannot: But if he see it best for his glory and my good, I wait for a power from him for this, as well as for the rest that he hath done for me; for I know that all power is in his hand, and all my times are in his hand, wherefore I desire to wait on him.

6. Q. Whether could you endure to be mock'd and scoff'd, and jeer'd at in the world? If some should say, This is she that was mad, or that counterfeited, could you endure it?

Ans.

Ans. It's no more then my Lord and Master was before me: They said, he was mad, and had a devil: and the Souldiers mock'd him. Let me undergo the uttermost, I do but follow his steps. And if I will be one of Christ's, I must do so b. He suffered it but for such a one as I thought he was the Son of God, yet he made himself of no reputation c. And what was it for? but to die for me the chiefest of sinners, that I might live to have life from him that I might live to him d.

a 1 Pet. 2. 22.

b Luk. 14. 26.

c Phil. 2. 7. 8.

d 2 Co. 5. 14, 15.

7. Q. Whether could you be content with Christ alone now, and take no comfort in any thing in the world, but be satisfied with him alone?

Ans. Yes, very well: for he is a satisfying Christ: for having him, I have enough. I have all things. Therefore I desire not to look after pleasures in the world for I have enough in him e. For he is full of satisfaction: and I have tasted of that fullness, Grace for Grace f. [e Phil. 4. 11, 12 f Joh. 1. 16.]

8. Q. Whether do you love God now, more then you did before?

A. I know not that ever I loved him at all before: For I had no love at all g neither to the Creator nor to the creature for all were enemies. All the sight of God I had then was, that he was an enemy; I saw no excellency nor beauty h, nor comeliness in him to be desired at all. [g Tit. 4. 3. h Isa. 53. 2.]

It must be one that hath attained to great love, that can love a deformed creature. God is LOVE it self i: yet he is pleased to look on such a deformed creature as

I, none more then I. Therefore he shows 'tis great love indeed, that he loved me withal. Therefore I love him with the same love that he loved me first. *ii Joh. 4.16.*

I was a child of wrath, dead in trespasses & sins, a stranger from the Covenant of promise, without God without hope far off from God: indeed I was an enemy to God; & I was please'd to reconcile enemies: therefore it's free love to love such a one, to quicken such a one, to bring such a one near that was so far off. "It was love indeed that made me love him: " It was this that made me to see a beauty & excellency in him, which made me to love him above ten thousand worlds: If all the glory of them were in one & given to me I see more to be desir'd in him, then in the least glimpse of him then in them all. Therefore I look on him above them all. When I saw him as an enemy to me, I could not love him: But now I see him a reconciled God in Jesus Christ to such an enemy as I, even I the chiefeſt of sinners, which constrainſ me to love him. (*2 Cor. 5.14*)

9. Q. Whereto do you pray?

A. I do pray, but 'tis that the Lord would give submission to his will. As long as I am in the body I have cause to pray. I cannot forget to pray for troubled souls that come hither to me. But for myself, my chiefeſt work is now to praise the Lord, for what he hath done to my ſoul. For praises wait for God in Zion: And for what waits it? but for Zion's deliverance from her hard bondage. Zion was a Wildernes, desolate, forſaker, forgotten of God for the preſent, in her

own apprehension. And when God is pleased in fulness of time to manifest himself, and to shew his love to Zion freely, and to marry her to himself, (such a one as I was,) and to establish Zion on a sure foundation, that is upon himself, that though the mountains and hills depart, yet his loving kindness shall not depart ; then PRAISES wait for God in Zion, for Zion then hath answer of her prayers. [1Psal. 65.1.]

10 Q Whether find you a tickling of pride, or hypocrisy, when so many people, and some great ones, come to see you ? do you not ask who were the great people, when they are gone ? and take pride in it ?

(A like Question was before, and she answered, *No; the more love God shews, the more I am abased.* Another time when a Noble Lady sat on the bed by her, and she was not moved at it, one whispered to her, that it was a great Lady : She answered, *I's no more to me, then if it were such a one,* naming a meaner woman troubled in spirit, that oft came to her.

And now to this Question) she answered, *No, it's far from me : For if I were in a wilderness where none came to me, I should take as much glory there, as in such abundance coming to me in this place n.* For the Saints of God will give thanks for me in general, though they know me not in particular. And unless it were some that I knew before, I know not any that come ; and I look not upon them, unless it be on some troubled people that come ; for I enquire after these, but I enquire after none else. [n Joh. 5.44.]

11. Q How know you those that come hither, that they are truly troubled for sin ? for many will make as though they were so, but are not.

Ans. None knows the secrets of God, but himself, and those whom he reveals his secrets to; by their own experiance they may guess at it; who is, and who is not a. One that is indeed burthen'd for sin, it's not an easie burthen for them to lie under: they would be out of it, if they could. These are weary of their sin: and nothing else can content them, but a glimpse of the love of God, in the face of Jesus Christ b. So far I guess them to be really troubled for sin. [a 1 Cor. 2.16. b Rom. 7.24 25.]

12. Q. How put you a difference in the Trinity between the Father, the Son, and the Holy Ghost?

A. These three do all agree in one; and they differ not in working a new Creation in the Soul. They are three in manifesting their workings. For, None can come to the Son, except the Father, who gave them to him, draw them; there's the Fathers work to give and draw them c: For these the Son lays down his life, and receives them: All that thou hast given me, shall come unto me d: I have kept them, and lost none. It's the work of the Spirit, to unite the soul and Christ together, to make of twain one e. Thus their three works are manifested to the soul. Yet these three agree in one. [c Joh. 6.44. d 37. e 1 Cor. 6.17. f 1 * Joh. 5.7. Complut. plant.]

June 3. The Relator asked her further about this Mystery of three in one.

S. Ans. The Father, Son, and Spirit are in Union: these three agree in one & so there's no disagreeing or differences therein, But there are various dispensations to the creatures capacity: so there are three:

First,

First, the Father that in his love sent the Son to reconcile sinners to himself. [g Joh. 3.16. Ro. 5.8, 10.]

Secondly, the Son, the Word h, who was sent; that took our nature, to redeem us from all iniquity, and to bring us to the Father. [h Joh. 1.1, 14. Heb. 2.14.]

3. The Holy Spirit, who was sent by the Father in Christ's Name k, to manifest this love of the Father, and of the Son to the creature: which the creature could not know but by the Spirit of God l, who quickens them that were dead in sin m: and he teacheth and leads the Soul into all truth n. [k Joh. 14.16, 26.11 Cor. 2.9, 10. Tit. 3.5. Joh. 3.3, 5. m Rom. 8.10, 11. n Joh. 16.13, 15.]

13. Q (May 31.) was, Whether is any thing revealed to you, how it shal go with the Church of God?

Ans. I know and verily believe, it shall go well with those that fear the Lord. [Isa. 30.10.]

Q How mean you? in spiritual, or in outward things?

Ans. Specially in spiritual, I mean: and so far as it is for their good in outward things, God will dispose of them.

14 Q She having said that her sanctification as well as her justification, did proceed from Christ; M. Adderly asked her, how she proved it?

Ans. I believe that out of the side of Christ did issue both blood, and water p. Blood to take away the guilt of my sin: and water to wash away the filth of my sin q. So that from my Lord Jesus Christ doth issue both my justification, & my sanctification: he it is

made

made to me, Wisdom, Righteousness, Sanctification, Redemption. [p Joh. 19. 34. q1 Joh. 5. 6, 8. r1 Cor. 1. 30.]

Another Maid that was a Moor, not born in England, being in affliction, both in soul and body, came to her, telling her of her sad Temptations: (her words were better understood by Mrs. Sarah, then by the Writer, and sometimes were guessed at, from the Answers given to her, viz.)

Maid. I am sore assaulted by Satan.

Mrs. Sarah. Christ is lifted up, & held out to you, as the Brazen Serpent was in the wilderness; Though you are stung by the old Serpent, yet healing is in Christ for such as you: Shall your sin separate from Christ? [a Joh. 3. 14.]

Maid. I know it shall not be, if Christ were willing to save me, for he is able to do it. [b Rom. 8. 34 35.]

Mrs. S. Do you question the willingness of Christ? He is your King, & he will save you. He is as willing to heal you as you are to be healed. He gave his life for saving the ungodly and sinners d, therefore he is willing to save them. Do you desire after Christ? [c Isa. 33. 22. d 1 Tim. 1. 15.]

Maid. Yea, I desire him with all my heart, I long for him.

Mrs. S. It's he that works the will and the deed: he works that desire in you, [Pnil. 2. 13.]

Maid. I feel that God is angry with me.

Mrs. S. His anger is but for a moment, but his mercy is for everlasting. [Isa. 54. 8.]

Maid. Yea, If I could believe.

Mrs.

Mrs. S. Do you see a want of faith? that's your
 L.30 chiefe want: if you had faith, you had enough; and
 this is true faith, so believe that Christ dyed for you
 Eng the chiefe of sinners.

Maid. I am a filthy wretched sinner.

Mrs. S. Who was a sinner like me? who was worse
 then Mary Magdalen g, then Peter h, then Paul i ?
 Yet they obtained mercy (g Mark 16.9. h 7.i i Tim.
 1.13---16. Are you tempted against your life?

Maid. I am often tempted against my life.

Mrs. S. Why, what canst thou ?

Maid. Sometimes this, because I am not as others
 are, I do not look so as others do.

Mrs. S. When Christ comes and manifesteth himself to
 the soul, it is black in it self, and uncomely k; but
 he is fair and ruddy, and he clothes the soul with his
 comeliness that m he puts on it, and | k Cant. 1.5.1 ch.4.7.
 makes it comely therein, and in | m Ezek. 16.6---10.
 him the soul is all fair, and there | n Heb. 8.10.---12.
 is l no spot nor wrinkle, nor any such thing in it in his
 account, because he hath cleansed it by his blood from
 all sin. It's not you that do it, but Christ that will do
 it: as he saith, This is my Covenant n, I will be mer-
 ciful to their iniquities, and I'll give you a new
 heart. (Ezek. 36.26.) I'll put my fear in your heart,
 I'll write my laws there. Though the soul cannot
 believe at all, yet he remains faithful, and cannot de-
 ny himself p: he saith not, he will not, but he saith,
 he cannot deny himself. (p 2 Tim. 2.13.)

Maid. He may do this for some few but not to me.

Mrs.

Mrs. S. He doth not this to one only, nor to one Nation only; for many Nations must be blessed in him. He came to give his life for a ransom for many, to give himself for the life of the world's. He is a free Agent; and why should you exclude your self? [q Gen. 22.18. r Joh. 6.51.]

Maid. I had a light followed me; but now he is hid from me.

Mrs. S. The house of Jacob was the Church of God; and yet he hid himself from them. [Isa. 3.17.]

Maid. I am a dry barren ground.

Mrs. S. Christ will pour water on the dry & thirsty land. He satisfies the hungry soul with good things. It is well done by Christ already, for poor barren souls.

t Isa. 44.3. there is nothing now to do, but to manifest it by the spirit to you. You know, God hath

made you, & he bare you up all this while. Do you think any could do this, but God?

& hath he done all this for you, & do you think he will not deliver you? did he not

& carry the Israelites, that had been bond-slaves in Egypt, through the wilderness into Canaan, (notwithstanding all their

sins and provocations, and hardness of heart; and will not he hear you, and carry you out of your self, into himself, though you be a bond slave to sin and Satan? he works, and none shall let him. (Isa. 43.

13.) Who shall let this mighty God? shall sin or Satan? he works where he will, and when he will. Though he tarry, wait for him: for he that shall come, will come, and will not tarry. (Abac. 2.3)

The

The Relator spake afterwards with this afflicted Maid, she told him the Lord had given some support and refreshing to her, since that Conference. The Lord alone be exalted for it, who works all our works for us *c*, and in us. For what have we (any of us) that we have not received *d*? And where then is boasting? It is excluded *e*. c Isa. 26.32.
d 1 Cor. 4.6.
e Rom. 3.37.

June 2. A godly man came to her, and told her, *he was convinc'd in his conscience to come to enquire the truth about an ill report he then had heard, and judged it was false: it was this:* Some great persons having come to see her from Westminster, she being told thereof, that she said thus, *A greater then Solomon is here;* as if she gloryfied more in her self, then in the work of Christ in her. To whom Mrs. Sarah answered thus *It's far from me to glory in my self, but in my infirmities g to ly down in my shame. & to have confusion cover me. In my terror it was far from me, & now seeing a glimpse of the love of God, it doth humble me throughly, which nothing else could. And now, if I should glory in this work, but only in exalting Christ, it would be as great a sin, as ever I committed yet, but only the sin of unbelief h.* The truth was thus; one day, among others that came, one told her, there were

If all that hear ill reports, would reserve an ear for the absent; there would be less printing, and prejudice against the innocent, then there is; *t Prov. 18.17. (g 1 Cor. 12.9.)*

were some that came far, and desired to hear her speak what God had done for her: She answered saying, *The Queen of Sheba came far to hear the wisdom of Solomon; but behold, a greater than Solomon is here i. Christ himself to work a new Creation in the soul, to turn me from the ruling power of Satan, & utter darkness, to his everlasting light; to turn a Prodigal to himself, even me, that was as bad, or rather worse; yet he hath turned me. It was his work to turn me, therefore he deserves the praise of his own work; to clothe Legion in his right mind, and set him at his feet, yea in his bosom. It was his love indeed to such a one as I. This I say, that Christ may have the praise of his own work, and none else, because he did it alone.* [h i Joh. 5.10. i Luk. 11.21. k Act. 26.18. l Mar. 5.15.]

This was what she said at that time to those from Westminster; and many more being there in the room; and her voyce, through her weakness, being very low, whether some heard her speak but part of the words before said, or some that her speech was related unto, God knoweth: but some did detract from, and wrested her expressions; and thus raised an ill report. *"If the Receiver be as bad as the Thief, one bad need be wary, lest he receive prohibited goods.* Some other false reports some have made, and others have spread already: But this may be an Item to all, to take heed what they hear, and of whom, and to warn all that are professed Christians, not to come short of Arstides, a professed Heathen, who us'd to

lend

lend but one ear to a party present that informed him against one absent, and to lay his hand on his other ear ; signifying to the reporter, that he would reserve one ear for the party absent, and not judge the case till he heard the other also. Shall not *Aristsdes* and *Heathen Festus* rise in judgement against many in our generation, and condemn them ? When we see how *Festus* also would not pass judgment against *Paul* being absent, though he had information against him, not by one, or two, but by many ; and those also bring of his own Sect [*Act. 26.5,6,7,22.*] and Religion in the main, and of special note and strictness among them ; yet being desired by them, he refused it, saying, *It is not the manner of the Romans to deliver any man to die, (so to judge him) before that he which is accused have the accusers face to face, and have license to answer for himself, concerning the crime laid against him.* *o Act. 25.15,16.*

^b A good name is better then great riches, *Prov. 22.1.* and *25.18.* therefore it is worse to rob or wrong one in this, then in the other, *Prov. 18.17.*

June 3. 1647. She told the Relator, how the Lord prevented her ruine about *Febr.* last, viz. that one night she watched till her *Mosher* was asleep, and then stole out softly from her, taking the key of the Buttery door, which she opened, went in, and locked it to her, taking the key with her, so to make surer her dispatch without let ; and there being

ing a window to the house tiles , she crept out , (to do like *Judas* , to cast her self down to dissolve her self ;) and in the dark she saw there a fire , and *Satan* as a *roaring Lyon* in it : yet still being perswaded (through his delusion) there was no other Hell but that she felt in her Conscience , she went within a quarter of a yard of the edg , being ready to leap down , when none could see or hear her ; and now was no creature to hinder : then was this spoken to her distinctly , *Thou shalt not fall down , and burst asunder , as Judas did , and so dishonor God that made thee* . Upon this , the sight vanished , as if it never had been , and she fell not down , being thus kept from it , and sat down by the chimney there , and after a while beat her head against it , till it swel'd abundantly ; and the more she dasht it (then , and at other times) the less she felt it . Her tender *Mother* awaking , missed her , and sought about , and caused one to break open that *Buttery* door , and crept out , and there found her daughter , who had not power then to leap down from her ; but when her Mother would have her come in at the window , she tumbled down , her head falling on the bricks , which with other such hurts before and after (she oft so beating her head) was one occasion of her head and eyes so great weakness of late time , since her Souls deliverance .

After that desperate attempt , she had secretly got a knife , and hid it , to dispatch her self withal ; and then she was glad , and not so troubled ; so that her

her Mother hoped she was now better. And on a Monday morning, she desired of her Mother to hear the Lecture at night by Master Carter at Fishstreet-hill, and first intreated she might go see a Neighbor; which her mother granted, hoping she now might trust her to go. That Neighbor not being within, it was cast in her mind to go to Lambeth-Marsh, (which she had also purposed in the morning,) there to dispatch her self: and therefore had she taken the Kife also with her. Over the Bridg she thus went, and quickly came to Lambeth-Marsh; there she went towards the trees, and saw them dry without leaves, or fruit, and thought, so was her Soul, as they. She sat down by a ditch, and studied whether she should drown her self in Thames, or there? and concluded there, because there it was more private, that none might hinder her. Then she thought (as she had often thought on the like sad occasion,) she must like Judas, first repent, and then "undo her self, (* Mat. 27.5.) as if that would serve. Whil'st she was about this, two that seem'd to be Ministers saw her sitting there alone, came to her, and asked her, how she did? (for now they saw her weeping;) and why she sat there? She had no power to conceal it, but said; I am not well, I am as sad a creature as any on Earth. I see my condemnation, and nothing else. I cannot be well till I have taken away my life.

Min. Whither were you going?

S. Ans. I had thoughts of hearing Mr. Carter on Fishstreet-hill;

K

Min.

Of which
see more,
p. 159.

Mim. This is not a place for such a one to sit in : and by Gods help , we will bring you thither. So thither they brought her. But as she went it was put in her mind to go thence that night to the *Dog-bouse* (she had heard of) in *Moorfields* , there to offer her self to the Dogs, to eat her up, that her Mother might never hear of her more. But at the Sermon her *Mother* seeking her, espied her, and she again hid her self beyond others : but her Mother again found her, and had her home. This was but about a month before *April 6.* before said, of her deliverance.

June 8. being *Tuesday*, the *Lecture-day* there , (where *M. Edw. Richardson* of *Yorkshire* the *Relators* friend, was desired to preach;) upon occasion of two *passages* in his *Sermon*, two *Questions* were put to her. (Her *Answers* were suitable to his *Resolutions*.)

Qu. Whether persons that rightly believe in Christ, do not first feel their great need of him ?

S. A. The *Gospel* is the *Ministry of the Spirit*. He convinces of sin, because they believed not : & what great need they have of Christ: and till then they never rightly believe. I have found it hath been so with me. No sin is like the sin of Unbelief. The *Enemy* is the grand *Enemy* of the *Soul*: that sin is the grand sin of the soul. Though it be the great sin of all, and the damning sin; That yet Jesus Christ should not only bid such a one believe, but give it to believe, it is to be admired.

2. *Qu.* Whether many are not worse by hearing the *Gospel* of grace in Christ to the ungodly and chiefest of sinners ?

S. A.

S. A. Many are worse, and many are better. The Word by the Gospel is to be preached to the world of sinners ; that is, the Word which became flesh ^a ; [y 1 Pet. 1. 25. 2 Joh. 1. 14.] That Christ came not to be ministered unto, but to minister, & to give his life a ransom for many ^a. He is not to be ministered unto by works of our righteousness, or our preparing our selves first for him, or any worthiness in our selves ; but to minister, that is, to supply our wants ; first the Spirit, and therewith righteousness, peace, and joy ; which make an empty Soul full indeed ; and to give his life ; not to sell it to them that have money, but to give it to them that have none ^a ; his life, no less price : a ransom for us bondslaves, that were in bondage to Satan, sin and corruption : for many, for a numberless number, that none can number ; so they are indeed, if all be gathered together : though but a few in comparison of the rest : for many are called, but few are chosen ^b. It's there for many, here for few. Many are called by the Word to Believe, and to Repent : all, where the Gospel comes : but few are called out of their sinful state. [a Mark 10. 45. b Mat. 20. 16.]

June 10. 1647. It being now above 75. days since she did eat at all, and full 65. dayes since she did sip or drink two dayes together, her drink being only fair water for about twenty dayes, and since that, some small Beer ; and both these only at once.

still in two, three, or four days ; of late in four or five days once ; and then no more till about so long after ; she having never been able to stir out of bed since *April 6.* being sixty five dayes, through her great weakness, (especially in her head, by her so beating it against the walls in her Terror;) and now she being very weak, unlikely to live, unless she took somewhat ; (except he who so miraculously had upheld her so long, should hold out the same great power and goodness still unto her ; she not having taken so much as a sip of any thing at all, for four or five dayes last, nor so much as moistened her mouth or lips in all that time ; and had enjoyed very little rest, for a week together, or more ;) The *Relator* perceiving it now, (as from time to time formerly,) spake to her about eating and drinking somewhat.

S. Ans. *I am not hungry nor thirsty.*

Relat. I have sometime neglected my body, till I saw I must not wrong the temple of the Holy Ghost : and then I durst not but eat, though I had no mind to it ; because 'tis an ordinary means of preserving life and health. [c 1 Cor. 3.17.]

S. Ans. *I cannot do it : I do not abstain out of wilfulness, for I would if I could : nor have I any command or temptation in my spirit against it, as if I should not : but it is because I cannot. When I have tryed, I am the worse by it, I cannot digest it, and the smell of it hurts me.*

The *Relator* durst not then further urge her : and being

being ready to depart, she entreated his visiting some of the despairing Souls that had been with her, and to pray for them; and for her self, that she might quietly submit to the will of God, to live or dye; for she found not such contentedness to live, as she desired, but rather longing to be dissolved, to be with Christ, which was best of all for her. [Phil. 1. 23.]

So he left her more drooping, weak, and pensive, then at any time; she now, to the eye of man, drawing near to death, as he apprehended, and was much affected with it, and spake of it to some.

¶ But yet rememb'ring some expressions of Faith, that she had uttered before, touching the raising up of her body, as well as her soul, (p. 33. r. 35. d.) he had hopes the Lord would yet raise up her body, to the praise of his Name, and the refreshing of others, that are despairing disconsolate Souls. And now, behold and see the Lords doing, for it is marvelous, and worthy to be remembred.

That day, and until about ten of the Clock at night, and all that week before-going, especially (on and) since Tuesday before-said, she had these words following her, and still as it were spoken to her again and again, viz. *With long life will I satisfie thee.* [Psal. 91. 16] At first she took it to be meant of Eternal Life in Glory, and rejoiced in it. But when it was opened to her, to be of long life here, she thought that would not satisfie her; and therefore she would not regard it; being so desirous to be absent from the body, and to be present with Jesus

Christ, 2 Cor. 5.8. A little glimpse of him that she
saw, was so sweet, she so desired the full fruition of
him, that she was not so contented to live, as was
meet; and as now (having a sight of it) she desired
prayer for her, that she might be, and that she might
quietly lie down at the feet of God, to do with her as
he would; that she might not be so weary of the con-
dition the Lord allotted to her. About ten at night this
came in, as if it had been whispered to her Soul from
God: *Thou hast not wearyed me with thy Sacrifices,*
but thou hast wearyed me with thy sins: Yet I even
I am he, that blotteh out thy transgressions for
a Isa. 43.22, | *mine own Names sake a: and will re-*
25. b Cant. 7. | *member them no more for ever, no not*
10. Hos. 14.4. | *for ever. Thou art mine my desire b is*
towards thee. I wil heal thy back slidings, I love t bee
freely, I forgive all thy sins for my Names sake as
though they had never been committed. Come and
see how I have loved thee! How I have ever lov-
ed thee! Behold and admire this love of mine! Fa-
thom this sea of my love if thou canst, which drowns
the multitude of thy sins; & see how I have ever lov-
ed thee from eternity with an endless, boundless, &
everlasting d love; the number of thy sins, & multi-
tude of thy transgressions against me, shall never be
able to separate the e union that I have made be-
tween thee and me. [d Jer. 31.3. e Rom. 8.35; 39.]

This manifestation exceedingly melted her heart;
and the more abased her Soul before him: And she
said, *Lord, what wilst thou have me to do?* It was

answered, as that to *Paul* [Act. 22.10.] *Arise and go to Damascus, and there it shall be told thee what thou shalt do:* So (it was given her to understand, that) she must arise from that sinfull condition, and go, out of her self, to *Christ*, and he wou'd tell her what she must do. And as he said to *Paul*, [Act. 26. 16.] *Rise and stand upon thy feet: For I have appeared to thee for this purpose, to be a Minister and a Witness both of the kings thou hast seen, and in which I will appear unto thee:* So God had bid her *Arise*, and he had raised her Soul from the lowest Hell; and now he persuaded her, that he will raise up her body also: that she might be a witness of the Grace of God, to minister to others what he had administered unto her. And that as *Paul* should be witness both of the sufferings of *Christ* for him, and of his own sufferings for the Name of *Christ*: So she should be a witness of both in like manner, and set to her seal, that *GOD* is true, in whatsoever he hath spoken, and cannot deny himself. And as *Paul*, when he was to live, and to suffer many things, He said, *None of these things move me, neither count I my life dear unto my self, so that I may finish my course with joy, and the ministry.* [Act. 20.24] So she must not count her life dear to her self, no not her being with *Christ*, which is far better then this life, being confident, that she should finish her course with joy: and now she must testify and minister that Grace of *GOD* that she had received, unto others.

Other places of ministring to others were brought in to her, besides that of Paul. Another was of Peters wives Mother, Mar. 1.30. *Anon they tell Jesus of her, and he came and took her by the hand, and lift her up, and immediately the Fever left her, and she ministered unto them.* Not to Christ onely, but to others. *And so must she. As Christ himself came not to be ministered unto, but to minister,* Mark 10.45.

A third (or 4th) place, was, Luk. 5.20,25. where Christ said to the man that was sick of the Palse, *Man, thy sins are forgiven thee.* There he firstcured the Soul, and then the Body, saying, *Arise and take up thy Couch.* And he arose, and went and glorified God, declaring to others what God had done for him. *And so must she.*

Besides those three or four places of ministring to others, there were six places more brought to her of such as Jesus Christ raised up by his power; and they were set on with power on her Soul; One was Luk. 7.14. Christ said to the widows son *Young man, I say to thee. Arise;* and he that was dead sat up, and began to speak. Yet she desired, if she might have a place more particular. Then was given in that in Luk. 8.end, where Christ said, *Maid, arise.* And after that a third place, Mar. 10.49. It was said to the blind man by Christs Disciples, *Be of good comfort; rise, He calleth thee.* He called, that would make him whole every whit. (*This was suitable to her, whose eyes were so weak and dim.*)

A fourth place, Act. 9.34. Peter said to *Anne,* *Jesus*

Jesus Christ maketh thee whole ; and he rose immediately.

A fifth place was. *Act 3.6. In the Name of Jesus Christ of Nazareth arise, and walk : and he arose immediately, and leaped and praised God : So then is the power and efficacy of the power of Jesus Christ of Nazareth, arise and walk : Jesus maketh thee whole.* Then had she faith given her, and power instantly, that she should ARISE: but her Mother being asleep in the bed with her, she forbore till her Mother did awake in the morning.

Yet there came one place more (more full, more particular, and more familiar) *Mar. 5. end, Tali-tha cumi, Damosel, I say to thee, Arise ; & straightway she arose, and walked.* And he commanded that somewhat should be given her to EAT. Here was her Eating, Arising, and Walking. And a full persuasion was given her therewith, that so it should be with her self. Thus she lay fully confirm'd therein, not sleeping that night at all, but enjoying sweet communion with God till the morning. And *June 11.* when her Mother awoke, and was arising, she spake to her with tears in her eyes, being grieved, that (through that foresaid pensiveness) she had not spoken a word to her Mother, and thereby might offend her; intreating her pardon: which was sooner granted, then asked. Then she declared what sweet refreshings the Lord had given in, that

* So Name is
put for Power,
as *Act. 4.7,10.*
εν τη δύναμι,
expound,
Phil. 1.10.

that night, with power to her Soul, in behalf of her bodies restoring, and named the several places before-said, the *Chapter* and *Verse*, as they were given in to her that night, so as they never had been given in to her in all her life before; desiring the *Maid* that tended her, to turn to the *Scriptures*, one by one; which she did, and read them to the last, she declaring what power came with the words into her; the last place being, *Damsel, I say to thee, Arise — & be commanded that somewhat should be given her to eat.* So now she desired they would give her somewhat to *EAT*; it being demanded what? she would they should give her some *broiled fish*: Which was a strange expression to them, from her, that had not eat a crumb of bread, or other meat in 76. dayes, nor so much as wet her lips for the last four or five dayes. But she speaking with such power and evidence, they believed. Fish was got, and broil'd, and brought to her; and she, with joy in the Lord, did eat of it heartily before them: And said, *She did eat it, because Jesus Christ had sweetened it before: Therefore she laid she found as much savor, and satisfaction, and delight in it, as if she had all the dainties and delights in the world in one:* So was this unto her.

Having eaten, and been refreshed, and blessed the Lord, (not finding the least distemper, or inconvenience at all thereby;) Then she called for her *clothes*, who had not been able to arise, no nor to hold up her head any while in the bed, since the

the sixth of *April*, to this *11* of *June*, being 66 days: Her clothes being given her, she put them on, and arose and stood on her feet, and sat down in the Chamber, joyful in the Lord, receiving no hurt thereby. When she call'd for the Fish (as she said) she had this apprehension cast into her: *Thou hast fasted long, thou shalt fast no longer: it was but to make my power known to the sons of men. what I have done, and what I can do.* [2 Cor. 12.9.]

Ther the Lord gave a prolonging of her life, by *Faith* in the Name of *Jesus Christ of Nazareth*. Thus by *Faith* she did *Eat* and *Arise*, and believed she should *Walk* also. The two former she did that instant *June 11*. The third was reserv'd to try her and others, till the Lord should see fitteſt.

About the same time of *June* beforeſaid, the *Relator* heard of one *H.T.* (pag. 43.) that then had great enjoyments of God, and could not take in a crumb or ſip of the creatures for full 6 dayes together; yet being in bodily health. It being believed by many good people, the *Relator* deſired to ſpeak with the party, who is of approved godliſſeſs, and did; and was certiſed thereby of the truth thereof, viz. from the end of *June 9*, till the beginning of *June 16*. 1647. And that both in that time, and before, the Lord had given in ſeveral discoveries of things to come. Some particulars thereof were then related, (viz. *June 19*.) It ſeemed ſtrange to him, yet he durſt not then reject it, being related in a tender modell manner, exalting God therein. Since this, he hath recalled these particulars following.

I. That

1. That it's nowhere said in *Scripture*, that Prophecy, or Miracles, or Knowldg are ceased.
2. That M. Fox in the book of *Martyrs* cites many *Miracles* wrought, and *Prophecies* uttered, both in the first hundred of years after the Apostles, and in the second, third, fourth, fifth, and so along to his time. The like do *Eusebius*, *Socrates*, and other Ecclesiastical approved Authors, unto their times. M. Fox cites *Prophecies* of late times also, revealed to *John Hus*, to *Martin Luther*, yea and to himself: Besides other experiences he hath known of.
3. He hath weighed several *Scriptures*, that seem to hold out such things: as *Job. 16.18.* -- *I 3. I will send the Comforter, and he shall convince of sin, of righteousness, &c.* — *And he will shew things to come:* and *Act. 11.28.* *Act. 21.9. & 11. Agabus & Philips Daughter* prophesied, *Act. 2.13, 16, 17. -- 33, 38, 39.* with *Job. 7.38.* *1 Cor. 12.8, 10. 28. 31.* with *1 Cor. 14.1.* Hence he feared to judg or speak ill of what he knew not, and had no experiance of in himself: But rather judged, he should try the *spirits*, whether they are of God, because false Prophets are in the world, [*1 Job. 4.1. Rev. 2.2.*] And should admire the Lord in his grace to worthless worms, and should pray for the accomplishment of the aforesaid *Scriptures*; as the *Disciples* prayed, thus: *Now Lord, behold their threatenings, and grant to thy servants, that with all boldness they may speak thy Word;* (the means thereof followeth,) *by stretching forth thy hand to heal: and that signs and wonders*

ders may be done by the Name [or power] of thy body Childe Jesus. Act.4.29 30. & Luk.17.5,6.

To return: Mistris Sarah Wight arose from bed, and sat up dayly, from June 11. till the 25, being *Midsummer quarter-day*. Yet she remained weak. Her Mother and her self before June 25. had desired that such as had sought the Lord for her, might solemnly praise the Lord with her, for so answering prayer for her Soul and Body. It was concluded to be June 26. When, Behold, the Lord gives in the *third meray*, before believed and hoped for, the very day foregoing it, that their mouths might be the more filled with the high praises of God, for this addition, *viz.* "That by Faith she was strengthened, " (as before to *Eat*, and to *Arise*, so) now to *Walk*. And thus it was, (as her self related in the same day, *viz.* June 25. 1647.) the night before it she was very ill, till about two in the morning: Then it was hinted into her spirit, that formerly the Lord had promised to her, that she should *Arise*, and *Walk*, and *Eat*: And as he had performed two of them, in causing them to *Arise*, and to *Eat*; so now he was to fulfil the other; in causing her to *Walk*. Then several Scriptures were brought in to her, with life and power: amongst others, these: *Act.3.6.* Peter said to the Cripple, *In the Name of Jesus Christ of Nazareth, arise and walk*; and immediately he received strength, and stood and walked, and praised God.

Another was *Job.5.8.* Jesus said to the man at

1. That it's nowhere said in *Scripture*, that Prophecy, or Miracles, or Knowledg are ceased.
2. That M. *Fox* in the book of *Martyrs* cites many *Miracles* wrought, and *Prophecies* uttered, both in the first hundred of years after the Apostles, and in the second, third, fourth, fifth, and so along to his time. The like do *Eusebius*, *Socrates*, and other Ecclesiastical approved Authors, unto their times. M. *Fox* cites *Prophecies* of late times also, revealed to *John Hus*, to *Martin Luther*, yea and to himself: Besides other experiences he hath known of.
3. He hath weighed several *Scriptures*, that seem to hold out such things: as *Job. 16.18. -- 13. I will send the Comforter, and he shall convince of sin, of righteousness, &c.* — *And he will shew things to come: and Act. 11.28. Act. 21.9. & 11. Agabus & Philips Daughter* prophecied, *Act. 2.13, 16, 17. -- 33, 38, 39.* with *Job. 7.38. 1 Cor. 12.8, 10. 28 31.* with *1 Cor. 14.1.* Hence he feared to judg or speak ill of what he knew not, and had no experience of in himself: But rather judged, he should try the *spirits*, *whether they are of God, because false Prophets are in the world, [1 Job. 4.1. Rev. 2.2.]* And should admire the Lord in his grace to worthless worms, and should pray for the accomplishment of the aforesaid *Scriptures*; as the *Disciples* prayed, thus: *Now Lord, be bold their threatenings, and grant to thy servants, that with all boldness they may speak thy Word; (the means thereof followeth,) by stretching forth thy hand to heal: and that signs and wonders*

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Another was Job.5:8. Jesus said to the man at the

the pool, *Rise and walk* : and immediately the man was made whole, and walked. Another was *Dan. 10. 17. 19* When Daniel was weak, one from God touch'd him, and said, *O man greatly beloved, fear not, Peace be unto thee; Be strong yea be strong.* He was weak in spirit, and in body ; and here it was twice said, *Be strong* : and now he was strengthened in body as well as in spirit ; *And he said, Let my Lord speak, for thou hast strengthened me.*

Another place was *Cant. 2.10. 11.* *Rise up my love, my fair one, and come away, for the winter is past* ; (with this Paraphrase) The winter of Afflictions and Temptations is past, and the summer of Joy and Consolation is come ; and the Sun of Righteousness is risen, which makes it a summer indeed.

The last place hinted in, was *Eph. 3.16.* *That he would grant according to the riches of his Glory to be strengthened with might in his Spirit in the inner man.* This (said she in relating it in the morning) was spoke to me, and I did believe it was so absolutely. And as Daniel was strengthened immediately, so was I strengthened immediately ; and was vile, and would be more vile in mine own eyes, that the Lord alone may be exalted.

Thus she told her Mother, and another Christian Friend, and said, she had received strength.

Having declared this, with joy in the Lord, in the morning, June 25. being *Midsummer-day, 1647.* She then she her self opened her head and combed it, mo-

which

which she durst not suffer to be done the day before, no nor for above 24. weeks before ; because it was so exceeding weak and ill , through her so beating it in her former Terror , that she feared it would not hold well together , if it were opened ; and of late she had not bodily strength to do it, till that morning. And now having dressed it , she neither fainted , nor got cold thereby : but desiring her Mother , with the Maid, *to call on the Lord who is worthy to b: praised*; she got up immediately , and stood on her feet, and *WALKED*, *praising the Lord*. She not having walked , nor had so much bodily strength in fourscore days before : namely, not since the *sixth of April* beforesaid.

Thus the Lord the more fitted her for rendting *Praise* to his Name the day following. And hereby he gave in to her Friends greater Encouragement , and the more occasion of *high Praises* to our God.

June 26. The day appointed thereto being come, there met together Mr. *Barker*, Minister on *Garlick-bill London*, and the *Relator*, Mr. *Sprig*, Mr. *Brag*, and Mr. *Isaac Knight*, lately of *Holland*, with many other Christian Friends , to magnifie the Lord with them. It was a sweet and joyful day to many there assembled : Much of God was seen therein.

The Party walked down, from an upper , to a middle Room , the place prepared for the Duty ; she being vailed ; the Lord having made her the more low in her own eyes : and having the more melted

melted and humbled her Soul, by the greatness of his goodness towards such a one : [which frame, the Lord continue to the end.]

The occasion of the meeting was declared ; Many of the most material of the former passages of the Lords special providence, being related, in a way to exalt the L O R D alone, and not a worthless creature.

Praises were then rendered to the Name of the Lord, which is exalted above all blessing and praise. [Neh.9.5.] In special, with respect to this mercy, to Soul and Body, and to the glorious Attributes of God, manifested herein.

Some Instructions were also given for some direction and furtherance herein, both to the Party her self, and to her Mother, and to all present. Amongst others, some from 2 Cbr.32.25. But Hezekias rendred not again according to the benefit done unto him ; for his heart was lifted up, therefore there was wrath upon him.

Whence was Observed :

- 1 That the Mercies of God require rendering unto God : rendering the glory thereof to him.
- 2 That the measure of rendring back, that the Lord looks should be endeavored, is, according to the benefit done to them.
- 3 That all neglect of thanks, or rendring again, springs from Pride, (or the lifting up of the heart,) that's the root.
- 4 That the Lords choice servants are very subject

to the fearful sins of pride and unthankfulness.]

5. That the wrath of God is against [pride and] unthankfulness: The Lord takes it heavily, when his people walk [proudly or] unthankfully. The fast was then insisted upon, which being opened, confirmed, and applyed, and praises further rendred, with prayers suitable; there was then a time of bodily refreshing in a cheerful manner, after the midst of the day, eating and drinking of what was sweet and pleasant. [*Neh 8.10.*] that it might not be as a day of fasting. [*Joel 2.12 14.*] This was but short and moderate, that it might be no hinderance, but rather a furtherance to the main work then intended. Having eaten, and blessed the Lord, further Instructions were given from the words of our Lord Jesus to his own Disciples, in *Luk. 10.20.* *In this rejoice not, that the Spirits are made subject to you; but rather rejoice, that your Names are written in Heaven.*

Wherein is held out to us:

1. That evil Spirits have been made subject to Christ's Disciples, [and so they shall be, *Mark 16. 17. 1 Cor. 6.3.*]

2. That the prime cause of rejoicing is, that one knows his Name is written in heaven. He is known there what he is, he is of esteem there, he hath interest there, and happiness there.

3. That even the Disciples of Jesus Christ are prone to be carnal, or fleshly, in rejoicing, and not so spiritual as is meet.

Praises (with prayers) again and again being rendered in the Name of Jesus Christ, and those for whom nothing is prepared, being remembred, (*Numbers. 8. 10.*) and conclusion being made, the Assembly in convenient time was dismissed; many being greatly refreshed in the Lord, who had thus exalted his own great and glorious Name, in causing light thus to shine out of darkness, restoring her Soul from so deep despair, and thus wonderfully raising up her body, that had been long, to the eye of Reason, ready to see corruption. And as her Brother Mr. *John Vaughan*, before her Soul's enlargement, had writ from *Oxford* confidently, that *Jesus Christ would deliver her*; (as is touched before in pag. 5.) so he having been brought to *London* by a good providence just at that time, to see it done, (as page 25. and 29.) when he was returned to *Oxford* before the end of *April, 1617.* he writ thence, *That be made no doubt but the Lord would restore her body also to its perfect health.* though then it drew near to death. His words were these:

Most dear Mother, I am constrained to confess with thankfulness, that it was an Almighty Providence, indulgent to me, which brought me home to you in a most seasonable & acceptable time in which I have both heard and seen the goings forth of the Lord towards my choice and precious Sister, to be in love mercy & peace: The strong man is dispossessed by a stronger; Christ (the hope of glory) now reigning in her. I make no doubt, but the great Physician,
the

the good Samaritan, who hath poured out into her wounded conscience his wine and oyl, will restore her body to its perfect health, whereby she may be able in the land of the living, to declare the free riches of the free grace and love of God to poor sinners. I came safe to Oxford, I praise God, &c.

June 30. being the Monthly Fast-day, she went to Great Alballows, London, (it being near Lawrence Poentney) and heard Mr. John Simson there, [he having known her Soul in adversity, was desirous to have helped there in the day of praises; but was hindered by his Preaching that day elsewhere; Mr. Prime, the Minister of Lawrence Poentney, had an impediment that hindred him also, where he was desired.] After the Fast-days Sermons were ended, her heart was drawn out to go to two women that were in deep despair, for refreshing them by the comforts she had received, being greatly affected with their sad conditions: And the day following, being July 1. she so went to another woman in like condition: (one of the former women, and this, having been with her several times of late, since her Soul was comforted:) By speaking much to them, and by going so far, (about a mile (to and fro) this day, and about as far the day before,) she was much wearyed and spent; so that her body was in some weakness for some days after. And this was the more increased by the resortings to her dayly of many in London,

who would draw out expressions from her, to her further spending of her small strength, Hence, that she might be the more retired, and recover strength for further service among the little ones that are afflsted &c. her tender Mother did procure for her a place at *High-gate*, near a friend there, a few miles distant from London. *The Lord hath given her to enjoy much of himself in the City, as much (may be) hath he now given her in the Countrey. We cannot leave her better then in these enjoyments, which are a Christians ALL IN ALL.*

Before that her retire into the Countrey, the night before *July 4.* (which was the first day of the week, now call'd the Lords day) (it being but three days before her removal into the Countrey,) she had a Dream or Vision, which left so deep an impression on her Spirit, that after she arose she wrote it down, and related it to her Mother, and to the Maid, by whom the Relator hearing of it, asked her about it, and desired to see the writing: The substance of it was thus:

On Saturday night last, I was in a Dream, in great terror, and so quaked, that the bed did shake under me: I so wept, that my face was wet when I awoke. I apprehended my self violently hurryed down a very steep hill; & being therewith terrified it was darted into me presently, that it was the Hill where the Swine that were possessed with Legion ran down violently into the Sea, that was at bottom of that steep place. And as I was thus hurryng down the same,

same, I saw, as I apprehended, Horses, red and white and black, and of some other colour, were running down before me. And being thus carried down a great way, and through the depth of it, and darkness that was, I could see no bottom of it; being overcome thereby, I cryed out to God. Lord help, I perish, I perish, I am not able, I am not able to go down it. And wept. A voyce presently answered me, I am able to carry thee upon Eagles wings, [Exo. 19. 4.] And instantly, one like the appearance of a man (but the glory of him was so great, I cannot express it, he) came, and took me in his arms, and carried me down to the bottom of the hill. And then he said to me concerning the appearance of ^bAs good Angels the ^bHorses that were hurried down before me; These are all thy Spiritual enemies, and I have trampled them under my feet ^c. And then he carried me in his arms up to the top of the hill, and then, and not till ^cRom. 16.20. then, he told me the reason why he carried me first down to the bottom of the hill, saying, I could have carried thee at first to the top, and not to the bottom: but thus I did, that thou mayst prize the mercy the more, in delivering thee from the lowermost Hell, and that thou mayst prize Heaven the more. And he further said, I have gone before thee, and have made crooked places straight before thee, and have broken in pieces the gates of brass, and have cut in sunder the bars of iron; I have done it for thee.

He that carried me, and spake thus to me, was so glorious, that it's beyond what I can express. Upon this I awoke, my cheeks being wet with weeping: And considering & musing about this, immediately this was brought to mind: Wherin have I made thee accepted? Is it not in my beloved Son, in whom my Soul delighteth? [Mat. 3.17. Eph. 1.6.]

The glory of this was so great, she could not tell how to set it forth; and then was it brought to mind, that it is called in the Scripture *Riches of glory*, Ephes. 1. 18. *Riches of his Glory*, Ephes. 3 16. *Glory of his Grace*, Ephes. 1. 6. *Riches of his Grace*, Ephes. 1. 7. *Exceeding Riches of his Grace*, Eph. 2. 7. In the morning she caused *Hannah Guy*, the Maid that attended on her, to turn to the places, and to read them.¹⁰

The Relation hereof was taken, as is before-said, the seventh of July 1647. being the day of her going from *London* into the *Country*, to *Highb-gate*, to be the more retired, that here was dayly tired or weary-ed out, by many especially afflict-ed ones in spirit that dayly resorted to her. (An honored friend that would not be named, affording her the courtesie of the coach for her better conveyance.)

The L O R D having thus far carried on his own glorious work in an *Earthen Vessel*, and brought things to such a sweet period; we may conclude with joy in the L o r d, having heard herein of his so notable & marvellous a work, of one he hath brought from the jaws of *Hell*, to the joys of *Heaven*, from

from such Terrors (so occasioned) to such perfecting
of praise out of the mouth of a babe: enabling such
an one now, so to improve and make use of the holy
Scriptures to despairing souls and other-ways. Rai-
sing up not onely her soul, but her body also so won-
derfully by Faith in his Son, 1. to EAT: 2. to A-
RISE: 3. to WALK.

And now, is this nothing to you. O ye that pass
by, you that read, or that stand, or sit by? Is there
nothing that the Lord hereby speaks to your heart?
*Mic.6.9. The LORDS voyce cryeth to the City,
and the Man of Wisdom shall see thy Name: bear
ye the Rod, and who hath appointed it.* Hath the
Rod a voyce? Doth the Rod of Affliction speak to
thee? Dost thou hear what it saith? And doth this
work of Gods wisdom and mercy speak nothing to
thy Soul? If thou wouldest desire to make the best use
thereof, but seest thou art not such a man or woman
of wisdom, as to see and hear so fully as thou desirest,
what it may speak to thee, *What honey may drop to
thee out of this Rock, [Psal.81.17.]* And therefore
thou desirest to be helped therein: *What benefit may
come to us from this consideration?*

Ans. Much every manner of way, if the Lord will
please by his Spirit to put an edg to it, and to set it
home to our hearts with a strong hand.

I. Use. Seeing the works of God declare his glo-
ry, and are for our edifying, as truly, and as well, as
any other Ordinance, (as *Psal.19.1. and 8.3,4.
and 145.5,6,7,10.*) [I say not, as much as the

152. 2d and 3d Uses of the former Relation.

Word *Psal. 138. 2.* but as truly and so as well as it :
Psal. 19. 1. --- 7. 8. Rom. 1. 16. 20. Act. 14. 17 & 17.
26. 24. 27. & 8. 4. 5. 6. 7. & 10. 35. 42.].

1. That therefore the Lords special Works, *the workings of his Holy Spirit*, being honorable and majestic, are to be sought out (as most precious things) of all that have pleasure or delight in them, *Psal. 111. 2, 3.* Seeing he hath done them to be remembred, why then is there a slackness in any of us (who profess we delight in God and love him) to search out such special works as these, when we hear some hint of them ? Thus robbing God of that *honor*, and our selves of that *good* that might have accrued thereby, and shewing our selves like the *brutish man*, *Psalm 92. 5, 6. Psalm 28. 4, 5. Isa. 36. 11.*

2. Use. *That we think not strange if we hear of some in deep despair*, and judg not hardly of such as speak great things against themselves ; but rather judge, what a burden is the least sin if it be felt as 'tis indeed ! This is the fruit of sin : such may be nearer the enjoyment of mercy, then sinners in Zion that are at ease, and ther careless Daughters *Isa. 32. 9, 11.* and *33. 7. Psal. 73. 3. 4. 14. 15.*

3. Use. To be a *Caution*, and as a *Warning-Piece*, both to all *Superiors* and *Inferiors*. 1. To all *Superiors* whether *Husbands*, *Parents*, *Masters*, or any *Officers* in *State* or *Church* to beware of urging any, by any means, to do speak, subscribe or act any thing against their *Conscience*, or with a *doubting Conscience*,

ence, though themselfes are perswaded of the lawfulness of the thing, as it was with her Superior: but yet as you have Heard [pag. 7.] this was one of the first chief occasions of this so terrible a condition to this lately afflict^d handmaid, for divers years, and was no small occasion of trouble to the said Superior afterwards.

4. 2 Branch. The like Caution it may be also to all inferior, to wives, to children, to servants, flockes and subjects, against fearing man that shall dye, more then the living God. and obeying man rather then God, by doing, speaking, or acting of any thing to please men, that the Word or Conscience shew to be displeasing to God; lest for your so doing your terrors and punishments may be as great, or greater, then those of this handmaid, for the like offence; *Yea, let God tear you in pieces, and there be none to deliver you.* Psalm 50. 22, and let both you and your commander repent when it is too late.

I heard of a Maid in Suffolk, whose Parents feared she should grow too pure and precise, and on a First day [now call'd a Lords day] Evening, the Mother bid her do some work, which she judged unlawful, (or at least doubting of,) *intreated to be spared in it;* but her Father threatening to beat her, she did it, and the next morning she kept her bed, and so did she many weeks together upon it, being terrified in Conscience for her preferring man before God: being unfit for work, it repented her Parents,

rents, and her self too, too late: I never could hear that she got any comfort.

Also a young Gentleman being a Scholar, of whose deep despairing of ever being saved, and of his strong persuasion that he should be damned, Master *Cast*, Master *Whitaker*, Master *Chr. Love* and the *Relator*, with many other Preachers and Christians, had notice, and sad observation. His *Father* a Gentleman in the Country, brought him up to *London*, to procure some to speak to him, and to pray for him, having him present with them. This Christian Duty was solemnly performed by those before named, and by others, in several solemn days of Fasting and Prayer. The beginning and chief first moving cause of those so sad persuasions was, because of the Oaths and Subscriptions imposed by the Governors in the University, which he submitted to (with the multitude that stuck not at them,) though he had his Conscience warning him, yet thus doubtingly, or against his Conscience, he yeilded to the Ordinances of his Superiors. But his thus doing brought great sorrow on his own Scul, and on his Parents and Friends that sympathized with him. Amongst others, the *Relator* could more sympathize hereio, then many others, in regard himself had been much affl.ted in Spirit for his University-Oaths and Subscriptions; and yet had found, that though his sin abounded therein, (it being done with a staggering (or worse, with a relacking) Conscience,) yet the n Grace of God had abounded, and been magnified towards him.

in manifesting that he had forgiven so foul and hainous sins. [In Rom. 5.20.]

After all means used with this young Gentleman, many several dayes, he turned home more wounded and terrified, because so many had taken so much pains with him, and he was no whit better, and therefore far the worse in his account; as he shewed after his return home, in many sad Letters, in black lines, to the Relator; and because he could write no other language but the language of hell (as he said,) he therefore would cease to weary him with it. And so he ceased writing. And although since that time, the Lord hath given him hopes of his love, in pardoning his sins and transgressions; yet these sad examples (and many more of like nature that might be produced) may suffice for a Warning to Heads and Governors in Universities, and Corporations, and to all Magistrates, Officers, Masters Husbands and Parents, all Superiors whatsoever, to beware of laying on heavy burthens, by * Oaths Subscriptions, or Commands, on any persons, whose Consciences when they are distressed, they are never able to relieve or release from hellish continual fears and torments.

[Psal. 50.22. Mat. 27.3,4.]

* Seeing OATHS should be given and taken onely in such cases, & in such rite and form, as is warranted by the Word of God (viz. in truth, Righteousness, and Judgment, Jer. 4.2.)

Revel. 10.5,6. To be an end of all strife, Heb. 8.16.) Because of Oaths (so frequent, not warranted) The Land mourneth, Jer. 23.19. Oh that Reformation were herein as in all things else!

And for all persons to keep the heart and conscience above all keeping, fearing God above all. [a Prov. 4.23. Hebrew, Luk. 1.2.4.5. Act. 5.29. Luk. 14.26.27. 2 Tim. 4.12,13. Heb. 10.26,27.]

Fifthly, Learn hence to fly censuring the most vile and desperate of all sinners. Say not, *they are Reprobates*, though they are damn'd already in their own persuasion; as this Party was. So was Mrs. Honeywood, Mrs. Drake &c. and yet obtained mercy.

Sixthly, Be not weary therefore of using all good means for help to such as are hopeless and desperate, as these parties were. The Lord may come in the *Last hour*. *He is not weary nor faint in seeking your good dayly.* [b Isai. 40.28.] However, your c labor of love is accepted of the Lord. [c 1 Cor. 15.58.]

Seventhly, Limit not the *Holy one of Israel* to any outward means whatsoever, seeing he gave this Party faith and glorious joy in herself, when she was struck ¹¹ deaf and blind: that till that deafness was as one in ¹² Hell already: But rather believe the Proverb, *Jebo-dab-jireb Jehovah will be seen in the Mount*, [Gen. 22.14. see pag. 87.94.]

Eighthly, Exalt the Lord the Creator e alone, and not the Creature: Say not, *What a one is she?* But, *What a God f is he!* in all reading, or speaking of her, or to her. For the Lord is jealous of his glory, and will not give it to an image of him.

Ninthly, Behold here, what's the most effectual means of humbling the heart and melting it, and of further-

a Isai. 2.11.

b Psa. 8.1,2.

c Act. 3.22.

d Mic. 7.18.

e Isa. 42.8.

f Isa. 42.8.

furthering faith and love ; and what's the greatest support and comfort in the greatest troubles and burdens about sin ; namely , the discovery of the abundant grace of God in justifying the ungodly, in giving his own Son to reconcile us to Enemies , and the love of Christ , while we were in our sins ; and had nothing in us that is lovely, that yet he so loved us, as that he gave himself for us.

h Ephes.2.4.
Rom.4.5.
i Rom.5.6,10.
Isai.53.5.
k Eph.3.19.
Eph.5.25.
Ezra 16.6,8.

Tenthly, and lastly, Let all such as read or hear these wonderful dealings of the Lord herein consider how it is with their own Souls.

First , If the Lord hath sealed thee by his Spirit to the day of Redemption , in the Spirit magnifie God , and feed on him , and on his Sons love dayly , in the Gospel-promises and privileges : And the more thou hast received , be the more humble , and thankful to God , and serviceable to him in the Power of his Son , and the more pitiful and tender to others in considering thy self.

l i Cor.4.7.
m Ps.116.13.
n Tit.3.2,3.
o Gal.6.1.

Secondly , If thou hast no experience of such kind of speakings of the Spirit to thee , or of such manner or measure of Faith as here is mentioned , (both of which the Relator wanting , waits for ;) 1. Do not decry , or cry down what thou knowest not. 2. Envy not others. 3. Be not dejected because more is given to others , then to thee : But bless the Lord in his various Dispensations , that best knowest what kind

kind and measure is meetest for all : [Mat. 25. 15. Eph. 4. 7. --- 16.] 4. Pray for more pourings out of his Spirit upon his Sons and Daughters, as he hath promised to do in the last days. [Act. 2. 17, 33. 3. 39. Joh. 7. 38 39.]

Thirdly, If thou art of a sorrowful spirit, by reason of sin, fearing because it is so and so with thee that there never was an effectual work upon the heart, finding such power of sin and corruption, succulness, coldness, hardness of heart, laziness, filthiness, pride, selfishness, or the like baseness : Look not thou so much backward in toying to make out the former work, and still questioning about it, and how bad thou hast been, and art since, as forward, at that abundant grace herein magnified and advanced to them that yet are afar off, without God, ungodly, enemies to him, to unsifted, unprepared ones, to the chiefest of sinners.

Fourthly, If thou hast desires after full enjoyments of Jesus Christ, and some hopes that he is thine, but no assurance of it, bless the Lord, and be thankful to him, that hath done so much for thee, that didst more desire sin and vanity ; but rest not in such desires, but seek and press hard for assurance.

And lastly, If thou hast long sought and waited for assurance that Christ is thine, and yet hast not attain'd it : 1. Beware of murmuring and quarrelling against God by this her example, seeing how grievous to her soul her murmuring hath bin. 2. Despair not because she obtained mercy, that was so deep in the

sin. 3. Wait humbly and patiently on the Lord, that
bides himself, that thou mayst still seek, & the more
thou value his mercy, when at last he shall manifest it to
thy Soul. For therefore will the Lord wait, that he
may be gracious to you; and therefore will he be ex-
tended, that he may have mercy upon you: For the
LORD is a God of Judgment, **BLESSED** are all
they that wait for him, Isa.30.18. A power to
wait, is also from him that bids you wait; and pro-
mised, that *they that murmured shall learn doctrine*,
[Isa.29.24] And to put his *Law* into your heart,
*Heb.*8.10. Namely, to enable us to what he com-
mands us. **THE GOD OF ALL GRACE** per-
fect the good work he hath begun in thee, [Phil.1.
6.] To him be all glory by Christ Jesus, *to the age ages,
[Eph.3.21.] * *Greek*] AMEN.

A POSTSCRIPT.

To p. 129 add this: One day she got out a great way from Lawrence Pountney where she was not known, and bought a Knife to dispatch her self, giving the Cutler six pence as he asked, and bid him make it sharper. So she took it with her to Lambeth-Marsh, as is before said, p. 129. But these words followed her day and night, for above a week, (till she gave it to Mr. John Sympson,) No weapon that's form'd against thee shall prosper: Let her do what she could with it, it would not dispatch her. This caused her to send to desire M. Sympson to come to her.

her ; who not coming that night, she grew more desperate. And when he came, she would not tell why she sent to him. But at his departing (he call'd and gave the knife to him ; which he took with tears in his eyes, admiring the Lord's goodness in it, in so preventing her great sin of self murder.

From July 7. 1647. till the end of December following, she remained at High-gate, and then returned to London, having eaten no bread nor flesh at all since March last, and but very little of any other sustenance, through the avertlement of her stomach, and yet looks as well as formerly, at the writing hereof, in the third Edition, Jan. 19. 1648. currant.

Mrs. O Neal (D. O Neal's widow) whom Master Marshal, M. Nye M. Calamy M. Saloway and others certify to be godly, I affi m'd to the Relator, that she saw it certified under the hands of M. Rob. Blare and M. James Hambleton, &c. godly Scotch Ministers, that Jennet Russel, a gracious woman, with her four little children, in the beginning of the Irish Rebellion, were preserved 14. dayes without any harbor, meat or drinck, except ice that one once sucked, being put into an 'lnd in Bondwater in Antrim County; and that all lived ; and she speaks with Jennet, and did verily believe it to be true. See and admire the Lord's power. Deut. 9 9 18, 28. and 10 10 Joh. 14 12. Mat. 16 17 see pag. 55. and the last page [Q] of the Title Sheet.

About Sept. 1650. a Christian Friend visiting Sarah Wright, found her weak, her Bible open, where she had newly been reading, and said, she speaks still the same language that is in the Book ; and she said, I dare not slight the least Command of Christ.

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